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THE SUPERNATURAL IN PROPHECY.

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The Religion of the Bible is distinctively a revealed religion. There is no hint anywhere that it is merely man-made. It announces itself definitely, not as the product of men's search after God, if haply they may find Him, but as the creation in men of the gracious God, forming a people for Himself, that they may show forth His praise. In it, God is not only the creator and director but the ever-quickenings spirit who reveals to men His will. The Bible is the record of God's revelations of Himself to men in successive ages and dispensations till the revelation culminates in the advent and work of the Son and the mission of the Spirit.

Prophecy is a unique institution. It is a phenomenon peculiar to Israel. Heathenism has divination, oracles, and manticism, but in Israel alone we have the spectacle of a succession of men, speaking with full consciousness in the name of a holy and righteous God, maintaining a lofty and continuous testimony to His will and purpose, and unerringly interpreting His providence in all its bear-

ings on the ends of His Kingdom. Testimony and prediction find their fulfillment in the advent, work and spiritual kingdom of the New Testament Redeemer. Orelli says: "We come to the conclusion that no phenomenon analogous to Biblical prophecy, even in form, is anywhere to be found in the world of nations".

Jehovah chose men to be mouthpieces for Him and to allow Him to speak through them the message. They were men with capabilities and talents ready to be used. Personalities were at God's disposal. He took them with all their natural faculties and powers and drew them to Him in "the secret place of the most High" for a special message. They were conscious of a supernatural pull and coercion which could not be denied. "The hand of the Lord took hold" of them and there was a peculiar gripping from within which compelled them to take the message and go with zeal to deliver it. There is not a place in all the records where a man chooses the office of a prophet for himself or claims to come with a message of his own devising. He is an instrument of Jehovah, and yet he enjoys a singular freedom in being granted the privilege of using all his natural endowments and faculties. His own personality stands in the message. Thus we have a long line of faithful speakers for Jehovah who brought earnest messages of warning, reproof, admonition and hope to the chosen people. The methods vary. The messages are different. Jehovah does not see fit to reveal all truth to any one of these men but step by step the people are led into the glorious truths of the mind of the Eternal One. There is progression and then a seeming retrogression. Here the light begins to shine and then we slip back into semi-darkness. But we soon realize that God's hand is leading and that the goal is growing nearer and more distinct as the days pass.

In the term "supernatural" we mean to include the deeds and acts of the Old Testament history which clearly

indicate the hand of God moving in a way beyond human powers; the direct revelation to the mind of a prophet by which he is enabled to see and hear the glorious truths of the great Revealer; and the inspiration or the correct and informing report of the God-given message. All three of these elements are present in the study of the supernatural. Many of these acts of the Divine Spirit have been recorded and preserved for us and we look upon them today as deeds beyond the power of man, and yet altogether possible and true when we consider that the all-powerful God was the guiding force in them. We read the claims of the men who were seized by the Spirit and caused to see things beyond human powers. Truths were revealed to them which could never have been reached by unaided finite minds. Then we read the great messages of the prophets which have been preserved for us through all these years and we wonder how it is, until we realize that it is a part of the great supernatural plan and purpose.

So then, we find a large element of our Bible which cannot be explained on merely natural grounds. These messages have come down to us through the ages claiming something beyond human power. The Jews technically divided them into "the law, the prophets and the Holy Writings". Our Lord and His disciples spoke of them as "the scriptures", "the Holy Scriptures", "the oracles of God", "the sacred writings", and uniformly treated them as the "God-inspired" and authoritative record of God's revelations to, and dealings with, His ancient people. The people of olden times regarded the law and the messages of the prophets as a divinely-given heritage which was to be treasured beyond all earthly possessions.

All the way through there is seen that consciousness of being the possessor and guardian of a quite peculiar revelation from God and in this respect Israel occupied

a perfectly unique position among the nations of the earth.

This idea has been the dominant one through all the years. Men have pronounced the name "Scriptures" with awe and reverence. Christ and His disciples looked upon them as the word of God and ever held them up as inspired messages. The apostles and evangelists went out to interpret the scriptures, and we find them preaching the messages from the prophets. The early church was founded on the Bible as the real bed-rock. The New Testament books were written and we see in them the flower of prophecy. They take up reverently and indicate the fulfillment of the Old Testament messages. The early Fathers believed in and taught the scriptures as "God-breathed" and absolutely authoritative. The great reformers, Luther, Calvin, Zwingli, Knox and John Huss all stood squarely on the true foundation without any fears or misgivings as to its inspiration. William Carey, the great apostle to the benighted souls of India, accepted it as the "sword of the spirit" and carried it to far-away India to be a beacon light in that land of darkness and superstition. Adoniram Judeson had a faith in its message sufficient to cause him to leave a land of plenty and go to teach its blessed truths to the inhabitants of Burma. Spurgeon, Moody, Broadus, Finney and thousands of other flaming torch-bearers were not ashamed to bow to the Scriptures as a divine revelation. To them it was a supernatural gift from the heavenly throne and as such was to be preached with zeal and fervor.

If then, Christ and His disciples, the reformers, preachers and teachers of all ages have accepted the supernatural in the Old Testament and have been empowered by it, why raise any question about it? What is the need for a treatise on a subject on which there has been such unanimity among Christian leaders? Is there any doubt in our minds as to the supernatural character of the deeds

and messages of the Old Testament? Has the Old Book lost any of its power with us?

Let us examine a few of the statements of some modern scholars who have made a life-long study of the Old Testament field and see what their attitude is concerning the scriptures. We shall present first Prof. Kuenen, one of the most outspoken of them all. He says: "Every nation in the beginning of its history has its wonderful story to tell of miracles, revelations, apparitions of the gods. All religions in this respect are much the same. The Jewish and Christian religions are just like the rest." "For us the Israelitish religion is one of these religions; nothing less, but also nothing more." "Prophecy is," he continues, "according to this view a phenomenon, yet one of the most remarkable phenomena in the history of religion, but just on that account a human phenomenon proceeding from Israel, directed to Israel". Hear him again: "So soon as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even one single point, so long also our view of the whole continues to be incorrect . . . It is the supposition of a *natural development* alone which accounts for all the phenomena".

It is clearly seen from these quotations that this scholar has no place at all in his thinking for the supernatural. There is no such thing as immediate revelation. It is mere "*natural development*" and to be explained only on human grounds. God is left out entirely.

This same critic declares that "Religion began with fetichism, then developed into polytheism and then, and not before ascends into monotheism. This is the order of development among all other nations and Israel is no exception." De Wette, in his Introduction, contended that the miraculous narratives of the Old Testament "have their foundations partly in the deficiency and narrowness of human knowledge at that time, and partly in

the distance of time between the event itself and the written account of it", and held that they should be treated as "historical myths". Duhm boasts in his work on the prophets that "at one stroke the mosaic period is wiped out".

Kuenen, Wellhausen, Stade, Graf and Duhm all deny the supernatural character of prophecy altogether. They will not give any of the credit for any word of prophecy to God. It is a man-made affair and certain parts they would call good but none from God. Kuenen denies even the truth of the prophetic conception of the divine righteousness. According to this view "the Bible is an ordinary book, its miracles are contrary to science and mere fabrications of human imagination; its prophecies the records of facts that had already happened, or at most lucky guesses or mere accidental findings". Prophecy is brought down to the same level as soothsaying and modern spiritualism.

These critics have gone on to their reward but they have left behind a vast throng of students who are following blindly on in their steps to-day. Practically all the new books in the Old Testament field are built on this foundation laid down by these critics of the last generation. They speak boldly of "the assured results of higher criticism", their main watchword is "the elimination of the supernatural". Every thing must be subjected to their mold and conform to their platform or else there is something wrong with it. If any passage smells of the supernatural they at once condemn it as either a gloss or later addition or else explain it as an accidental happening.

It need not occasion surprise if their "critical" view of Israel's history is felt by many to be well-nigh fatal to the claims of the Old Testament to be a record of real divine revelation. If these things be true what have we in our Bible to preach? The same criticism that will tear out the supernatural from the structure of the Old Testa-

ment will get into the very heart of the New Testament and cut away the real frame-work of its message. The one who denies the supernatural in prophecy will delight in similar destructive work in the New Testament field. The miraculous in the Old Testament is not to be accepted: then why believe in the greatest miracle of all time—the incarnation? It is but an easy step to the denial of all that is fundamental in our Christian faith and beliefs. Already the step is taken by many who direct the thoughts of the youth of our land.

What shall be our attitude toward the supernatural in the Old Testament? Do we experience the consciousness of divine truth when we read the Holy Scriptures? Does the Bible thrill us with the conviction that it speaks God's message direct to our souls; that it is "God-breathed"; that the messages of the various prophets, psalmists, historians, are absolutely trustworthy and are fundamental to Christian doctrine and life? Do we trust the scriptures as God's word, God's message to a world lost in sin, and the authoritative word of Jesus conveying to the men the true doctrines and ordinances of Christianity? Or do we give more authority to the speculations and quibblings of Kuenen, Wellhausen, Baur, Harnack, Kent or others of the school of modern free thinkers and skilled experts in criticism whose anti-supernaturalistic philosophy determines their fault findings? Do we think of the Bible from the viewpoint of the "assured results of Higher criticism", or do we experience the conviction of a wonderful unity and harmony in the inspired word of God from Genesis to Revelation?

The lines of proof of the supernatural in the Bible are many and varied. Time forbids the study of all of them. We shall endeavor to present some of the most weighty arguments by way of strengthening our belief in the God-given messages of old.

First there is the remarkable unity, inexplicable apart from divine authorship. The Bible is in a remarkable

degree, *one*, even though it is a collection of books. It has come to us in "divers portions and in divers manners", covering a period of well over a thousand years at the very lowest estimate. Different authors with differing degrees of culture, representing different viewpoints, have left for us these discourses and when they are incorporated into a whole we find a book which produces on the mind a sense of harmony and completeness. It is far from a collection of unrelated fragments. There is plan, purpose, progress. The thread is taken up and carried on until the end is reached and here we feel, as in the end of the primal creation, God has finished His work and, behold, it is exceedingly good. This reason alone would preclude any theory of a mere man-made Bible. Many books have been made since the completion of this marvelous collection, but there is no other miracle of revelation such as this in existence. It stands out in a class apart from all other books and collections of treatises.

Second, there is a consciousness of divine authority on the part of the prophetic speakers and writers which speaks volumes for its inspiration. The prophets uniformly, claim supernatural aid in their work. We do not find even a hint that any one of them ever dares to project his own message. Amos expressly says: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets". Moses spoke only after spending time alone with Jehovah, and his messages were always given as "the word of the Lord". "He made known His ways to Moses, his acts to the children of men". Hear the words of Jehovah: "If there be a prophet among you, I Jehovah will make myself known unto Him in a vision. My servant Moses is not so. He is faithful in all my house. With him will I speak mouth to mouth". There was an immediacy, freedom and unveiled character in the intercourse of Moses with God which suited the place of honor which he occupied. Isaiah, Jeremiah and Ezekiel especially are conscious of "the hand of God

which is upon them". Their messages are always prefaced by a "thus saith Jehovah" or "the word of the Lord came". They give us accounts of the actual receiving of the message and always give the credit to Jehovah of Hosts. Whether there is the conscious leading in deeds of faith as with Elijah and Elisha; in vision as with Isaiah and Ezekial; or in the giving of the inspired word of Jehovah as with practically all of these men, there was an unmistakable conviction that the message was from Jehovah and must be delivered as such to His people.

As a third proof of the supernatural in prophecy, let us consider the fulfillment of predictive prophecy. The modern view in its desire to assimilate prophecy as much as possible to the utterance of natural human genius, does violence to scriptural teaching in denying this element of prediction. It is a phenomenon in prophecy which gives untold trouble to the critics who try to get rid of it. So deeply inwoven is it in the very texture of scripture, that, try as they may, it is impossible to banish this unwelcome proof of the supernatural. Prediction is never introduced as a mere wonder, or on its own account, but always in connection with, and with a direct bearing upon, the Kingdom of God. When Jehovah had a message of the future for His people He revealed it to the prophet and he, in turn, came to the people with it. Let us study together some of these predictions and their fulfillment. Elijah came to the court of Ahab and announced that there would be no rain in all the Kingdom of Israel until the time that Jehovah should decree in the distant future. This was not only fulfilled but at the end of the period in an assembly on Mt. Carmel the old prophet staked his reputation as a prophet on the prediction that Jehovah would send fire from heaven and consume the offering.

It was while kings and nobles were lying on beds of ivory, and indulging in every species of dissipation and amusement, that Amos wrote: "Therefore will I cause

you to go into captivity beyond Damascus, saith Jehovah, whose name is God of Hosts". It was a century and more before the captivity of Judah that Micah foretold: "Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps . . . for now shalt thou go forth out of the city, and shall dwell in the field, and shalt come even to Babylon." This is a marvel of predictive prophecy but it is not all. He continues: "there shalt thou be delivered; there shall Jehovah redeem thee from the hand of thine enemies". Hear the words of Jeremiah: "This whole land shall be a desolation, and an astonishment, and these nations shall serve the King of Babylon seventy years. And it shall come to pass that when seventy years are accomplished, that I will punish the King of Babylon, and that nation, saith Jehovah, and the land of the Chaldeans, and I will make it desolate forever". This was fulfilled literally in the coming of Cyrus and the granting of freedom to the captives.

In a passage written more than one hundred years before the exile, Isaiah says: "Then said I, Lord, how long? And He answered, until cities be waste without inhabitants, and houses without man, and the land become utterly waste, and Jehovah have removed men far away . . . And if there be yet a tenth in it, it shall be again eaten up . . . so the holy seed is the stock thereof". Again when Hezekiah has foolishly showed all the treasures to the Chaldean visitors Isaiah says: "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried into Babylon: nothing shall be left, saith Jehovah". Isaiah predicts many times and in different contexts the coming of the army of Sennacherib and the catastrophe which shall prevent his entering Jerusalem. "Therefore thus saith Jehovah concerning the King of Assyria. He shall not come into this city. By the way he came, by the same he shall return . . . for I will defend this city to save it for mine own sake. But I will

have mercy on the house of Judah and will save them . . . not by bow, nor by sword, nor by battle, by horses, nor by horsemen. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away. Yea, it shall be at an instant suddenly''. We know the story of how God smote 185,000 of the soldiers of Sennacherib as they were encamped around the walls. Isaiah had spoken of this through several years before and was the only man in the Kingdom who believed there was any hope for the city of Jerusalem. He had the word of Jehovah and had faith in His ability to save His people.

We come now to the climax of predictive prophecy—the Messianic element. It is a subject of such scope and importance that a separate paper would be necessary in order to give an adequate treatment of the theme. But we shall use here some of the outstanding points in order to make the proof of predictive prophecy more convincing.

From the very beginning of the Bible there is the gradual unfolding of a message of the Christ. We see gradually revealed the figure of the Messiah. The True Prophet who is going to be able to reveal the Father in His perfection; the Perfect Priest who is going to rend the veil and offer up the supreme sacrifice and make perfect all that has been partial in the old dispensation; the perfect sacrifice—the Lamb of God, who shall take away the sin of the world through the perfect atonement; the Royal King who is to be the victorious one and the consummation of the ideal of the King; the ideal Servant of Jehovah who shall "preach good tidings to the meek, bind up the broken hearted, proclaim liberty to the captives and open the prison for those who are bound and be an eternal light for the nations of the earth''. Gradually the picture is filled out. There is increasing light as new lines are added. There is no time for a full treatment of Isaiah's teaching concerning the Messiah—It is so full,

so mysterious, so admirably adapted to keep the Jews everywhere in an attitude of expectation, to make them ask with the eunuch, "Of whom speaketh the prophet this?" and wait with minds open and ready for the answer when the fullness of time should come. His picture of the exaltation, humiliation and suffering of the anointed One is such a marvel that no doubt can arise as to the supernatural character of the message. The Holy Spirit moved the prophet to speak more than he could understand. It is so much above the realm of the mere finite mind to conceive that we are not able to take it all in. Calvary is the explanation and not until then, and only then, was anything that approached a fulfillment. Then the fulfillment was perfect in every detail.

The real Messianic message of the Old Testament is the picture of the ideal *spirit*. God endeavored to lead Israel into that place where the spirit which was His ideal would fill their hearts. He was anxious for them to embody the "Righteousness" of Amos' message, the loving heart of Hosea's and the humble, sacrificial spirit of Isaiah's picture of the Servant. Israel failed, but God was not to be defeated in His purpose. The ideal Servant—His Son—was to come and represent fully all this ideal of the Father. When the consummation comes on Calvary's hill we find a complete filling in of the picture. All the teachings of the law and the prophets find the true fulfillment in Him who came as the perfect Prophet, Priest, and King, and who is the Mediator for all time.

The fourth proof of the supernatural in prophecy that we consider is the attitude and testimony of Jesus Himself. These reasons that have been offered are powerful arguments, but the crowning proof is to be found in what Jesus said and thought about it. We are Christians. To us there is one voice above all—a voice that is final. That voice is the voice of "the Son of God, who loved us, and gave Himself up for us". We are willing to employ all the resources of a reverent textual criticism in order that

we may know exactly what He said, but when we have found what He said on any subject whatever, that to us is truth! Therefore when we find what Christ thought about the Scriptures, that is what we are going to think about them, for "the servant is not greater than his Lord; neither he that is sent greater than he that sent him". What was His attitude, then, toward the words of the prophets? Did He look upon them as the thoughts and theories of brilliant minds; the results of Oriental sooth-sayers' trickery; mere guesses and human exhortations; or did He regard them as the supernatural gifts of the Father in Heaven?

The first thing that will strike the careful reader of the Gospels is our Lord's constant reference to the Scriptures. These references seem to cover the whole period of history recorded in the Old Testament. He mentions man's creation, the institution of marriage, the death of Abel, the days of Noah, the destruction of Sodom, the history of Abraham, the appearing of Jehovah in the burning bush, the manna from heaven, the lifting up of the brazen serpent, the life of David, the glory of Solomon, the ministry of Elijah, and of Elisha, the sign of Jonah, and the martyrdom of Zechariah. Besides these references to specific events we find Him frequently quoting from the messages of the Old Testament. Over and over again from His lips we hear the formula: "It is written". Still further, if we study the Gospels closely, we shall be amazed at the number of indirect allusions to the Old Testament. It seems that His mind was literally saturated with its truths. He knew the Scriptures as no other has ever known them. Yet in all these references we never find anything which resembles a doubt as to the trustworthiness of the messages. He accepts them at their face value and preaches them without apology. Let us examine a few specific instances of our Lord's reference to Scripture and see for ourselves His attitude.

When He is ready to begin His public ministry in the synagogue at Nazareth He reads the words of Isaiah 61 and declares that the prophecy is fulfilled in Him for He is the one who has come "to preach good tidings to the poor", "to proclaim release to the captives" and the "recovering of sight to the blind". In that masterful discourse to Nicodemus He declares that as a remedy for the malady of sin in the world "the son of man is to be lifted up" even "as Moses lifted up the serpent in the wilderness".

At another time He says: "Think not that I came to destroy the law or the prophets; I am not come to destroy but to fulfill". "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me". When the Sadducees come with their argument against the resurrection He confutes them by finding continuity of life after death in the present tense of a verb understood in the book of Exodus. And He points to the source of their blunder as "not knowing the Scriptures". In another instance He says: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words". Again we find: "These are the words which I spake unto you, while I was yet with you; that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me".

When He is being tried by the devil He reaches into the book of Deuteronomy for the "sword of the Spirit" and successfully routs the enemy. Just a short while before His death He says: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the son of man shall be accomplished".

After His resurrection He finds two disciples on their way to Emmaus. As they are discussing the events of the past few days Jesus joins them and talks to them. He might have turned their despair into instant joy by saying: "It is I". But instead: "He said unto them; O

foolish men and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself". The faith of the disciple must rest upon the written *Word*.

Our examination of Christ's testimony has been only partial and superficial, but it has been sufficient to reveal His estimate of the Scriptures. To Him scripture was the infallible and eternal word of God, of which not one message can be broken, the final court beyond which there is no appeal. This is the mind of Christ, according to His recorded testimony, and I trust that we shall be content to follow the Apostolic injunction; "Have this mind in you which was also in Christ Jesus".

The great need of our times is a ringing reaffirmation of our belief in the integrity and authority of the divine revelation—not the authority of unaided human reason, but the authority of revealed religion as God's message to the world. The prophet of old came before the people with a clear ringing message and proclaimed, "thus saith the Lord", but the modern prophet stands before the congregation of to-day and offers his home-made nostrums for human ills, saying, "Take it from me".

We assert that throughout the Old Testament there is an express and manifest working of the Deity for the purpose of giving to His people the messages by which they are to live. We have a religion which is distinctively supernatural. No religion could claim authority over the conscience which had no higher evidence to offer than the probabilities of human reasoning. There may be such a thing as a merely natural religion and for such no supernatural proof would be required. But the whole scheme of Christianity is supernatural and for such a religion a preparation like that in the Old Testament—a preparation commensurate in its greatness with the Christian

faith—was necessary. Men could never have believed in a doctrine so marvelous as the Deity of Christ, unless the way had been prepared for it by the dispensation in which God's presence was manifested in a supernatural way.

When I think upon what Christianity has done for mankind, what it is still capable of doing, if men would but give it fuller obedience, and then look at this marvelous preparation for it; so complete and perfect, carried on through so vast a length of time, answering so perfectly to Christianity, combining so exactly with it, and forming in fulfilled prophecy so trustworthy proof of its divine origin, I cannot believe that in all this there is nothing more than empty mockery, and the foolish play of blind chance. I believe that I can see the hand of Him who, with perfect wisdom and power, doeth all things well, and who instructs me by this proof to worship that Messiah whom these prophets foretold, as my Lord and my God.

A MESSAGE OF THE BAPTIST WORLD ALLIANCE TO THE BAPTIST BROTHERHOOD, TO OTHER CHRISTIAN BRETHREN, AND TO THE WORLD.

STOCKHOLM, SWEDEN, JULY, 1923.

Resolved by the Third Baptist World Congress on Thursday, July 26, 1923, on the motion of Edgar Young Mullins, of Louisville, Kentucky, president-elect, seconded by John Charles Carlile, of Folkestone, member of the Executive:—

“The Congress receives the Baptist Message prepared by the special commission, thanks the commission for its labours extending over a year, and authorizes the printing, publication, and distribution of the said Message.”

The Third Baptist World Congress meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering ten millions of baptized members, and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, makes this statement of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will, this unity may be deepened and strengthened among Christians of every name.

The Lordship of Jesus Christ.

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowl-

edge, we say the scriptures of the Old and New Testaments are divinely inspired, and are our sufficient, certain, and authoritative guide in all matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the Church. Hence, the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

The Nature of Baptist Unity.

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within the churches. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles, have their own personal convictions upon non-essentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

Christian Unity.

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organization, forms, or ritual. It is deeper, higher, broader, and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists, with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, His sinless life, His supernatural works, His Deity, His vicarious atonement, and resurrection from the dead, His present reign and His coming kingdom, with its eternal awards to the righteous and unrighteous.

To Baptists it is entirely clear that the direct relation of the soul ~~of~~ God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer. We cannot unite with others in any

centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. As Baptists understand the New Testament, all believers being priests unto God, ministers have no further sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spiritual equals of other believers in the church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ, our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain, and authoritative guide.

The Baptist Faith and Mission.

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, whose deity, atoning death, resurrection from the dead, and whose second coming and lordship in the Kingdom of God constitute and qualify Him for His work as its Founder and Mediator. God calls all men to salvation through Him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church, as made up of the regenerate, is competent to conduct its own affairs. It is,

therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers, and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conception of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity. Voluntary and not compulsory baptism is a vital spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set

forth in the gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the gospel to every creature is of permanent binding force. The necessity for education, philanthropy, and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

Religious Liberty and Its Applications.

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: first, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of church and state, because the church rests upon the spiritual principle of free choice, while the state rests upon law with an ultimate appeal to physical force. It is inconsistent with special favour by the state towards one or more religious groups and toleration towards others, because equality of privilege is a fundamental and in-

alienable religious right of all men. It is inconsistent with priestly and episcopal authority and with infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the state in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious beliefs, and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists, as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities but to God.

Religion and Ethics.

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family, in the church, in industry, in society, in the arts, in the state, and in international relations.

Family Life.

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Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here

Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the scriptures should not be shifted to the school or to any other agency. Divorce on unscriptural grounds is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected, and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow, and the purity of home life should be safeguarded in all possible ways.

Christianity and Social Questions.

There is widely apparent in the churches to-day the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty-stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow-workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial, and family relations. While not committed to any of the varied and conflicting theories of economics,

we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.

Christian Stewardship.

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possessions. "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law but under the gospel. But surely their obligation requires giving upon a scale equal to that of Jews. One tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God, and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths, or even more of his income.

The Sabbath.

We recognize and re-affirm with vigor the sanctity of the Sabbath; all work, except works of necessity and mercy, should be avoided on the Sabbath day. God has

appointed one day in seven as a day of rest and worship, and it should be observed by all men in accordance with the divine command. We condemn as unchristian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observance are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

Temperance.

We record our conviction that the modern movement to curb traffic in strong drink for beverage purposes is of God. We believe that governments should recognize the movement, and that instead of deriving support from it through taxation, should abolish this traffic.

Baptists and Loyalty to State.

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is a necessary result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the state and of the church. Baptists believe that the state is ordained of God. It is established to restrain and punish the evil-doer and for the protection of human rights. It is, therefore, essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic and religious rights of all.

It thus appears that the work of the church and the work of the state lie in different spheres. In the one case

it is a spiritual, in the other a political task. There is no antagonism, and there should be no conflict. Each should freely pursue its own tasks in its own department of life by its own means and methods. Neither should seek to thwart or hinder the other. The members of the churches should obey the laws of the state as loyal citizens or subjects. The state should protect the rights of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the state, therefore, is never justified except when the state usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.

International Relations.

Nations are morally bound to each other. The state, like the individual, must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can be no real conflict of interests between various governments. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral, and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unify in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the gospel of Jesus Christ. The new birth by God's Spirit creates divine love within

the soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ, by men everywhere, and practical application of His law of love.

We favor co-operation among the nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideals of the great prayer which the Master taught us to pray: "Thy Kingdom come. Thy will be done on earth as in heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of Man. It is another Day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and materialism. We believe that the simple message of the Baptists, with its union of gospel and ethics, of faith and practice, with its note of freedom, democracy, spirituality, will find an answering chord in this new world.

THE STOCKHOLM ALLIANCE CONGRESS.

Z. T. CODY, D.D., EDITOR OF THE BAPTIST COURIER.

The third meeting of the Baptist World Alliance at Stockholm, July 21-27, 1923, will live, at least, in the memories of all who attended it. What its place in the history of the denomination will be, whether or not it was greater than the two meetings which preceded it, whether it marked an epoch or only a stage in Baptist progress, are all questions whose answers depend perhaps on the use that is made of the Stockholm meeting during the next five years. Much depends on the interpretation we give to that meeting, on the use that we make of the message it sent forth, and on the honor that we accord to the actions, decisions and purposes of the Alliance. The Stockholm meeting may have been great in many ways and worthy of profoundly influencing the course of Baptist life, and yet it is possible for it to be so treated that it could accomplish but little for our cause. The Alliance has no other authority than the power of influence, and this influence though capable of a great light can, in Baptist democratic life, be so transformed as to serve only an eight power bulb. It behooves us to seek to give the Stockholm Alliance a just estimation.

ITS CATHOLIC CHARACTER.

The Alliance was an exhibition of the universal character of the Baptist faith. There were present in Stockholm about twenty-four hundred delegates from forty or more nations. Among these nations were represented almost all the races of the earth. The four great divisions were there, the white, the yellow, the red and the black. The greater families of mankind were almost all represented. The Anglo-Saxon, Teuton, Negro, Indian, Czech, Magyar, Latin, Mongolian, Scandinavian, Slav, Jew,—all these and perhaps more were seen in one common

brotherhood of faith in Stockholm. The Baptist movement is not peculiar to any one nation or race. At present the Anglo-Saxon predominates in the Baptist family; and in the councils of the denomination has a preponderating influence. But this is due to the fact that in modern times the Baptist movement has had its best opportunity among Anglo-Saxon people and from them has spread to other families of the earth. What the Stockholm meeting revealed was that this faith was triumphing in other races, and was meeting the deeper spiritual needs of men regardless of nation, race or color. There is a universal character in it.

The Stockholm meeting was also a revelation of the fact that this faith has in it the power of continuous growth, and this despite obstacles. In parts of the world it is spreading with great power. When the battle of Waterloo was fought in 1815 there was not a Baptist church on the Continent of Europe: and when the movement began many years later it was everywhere met with powerful opposition. But it has grown greatly, and with increasing power. There are today perhaps more than two million Baptists on the Continent of Europe including those of Russia; and in many countries they are securing their conquests with houses of worship, with schools, colleges and seminaries, and with all the established organizations, means and instruments of an orderly and permanent life. So far as I know, in no country into which this movement has gone has it shown the mere momentary characteristics of a prairie fire. It is afire, for in one city in Russia in 1921, three thousand and more were baptized in one day. But everywhere great efforts are being put forth to erect permanent institutions which secure and minister to an abiding life.

In this connection another fact should be mentioned that was revealed at Stockholm. What kind of character is the Baptist movement producing? As it spreads to other peoples is it making its converts sectarian, bitter,

fanatical? Or is it producing saintliness? It is reaching, upon the whole, the common people. What effect is it having on them? This, of course is the most important of all the questions that could be asked. I believe that the Stockholm meeting revealed the answer to it. If it did, everyone who was there saw it. I can't say that there was no evidence of fanaticism; and I suspect that in parts of Russia the greatest danger to our movement is at this point. But I do not certainly know that this is great even in Russia. I suspect it is minor, and will pass with better conditions. But as to other countries, Germany, Norway, Sweden, Denmark and the small countries of Central Europe, there was revealed a type of piety as beautiful for its modesty, humility and joy as for its zeal and faithfulness.

ITS DEMOCRACY.

Our Baptist people, especially here in the South, are great believers in democracy and in all the forms of democracy. Any Baptist gathering that is to hold their undivided support must respect their convictions at this point. By a democratic meeting our people usually mean not a meeting composed of delegates democratically chosen, but a meeting which has full opportunity to determine its own affairs in open meeting. It is a curious fact that Baptists have been rather indifferent as to the method of choosing messengers for even their most important gatherings. But they want every gathering democratically conducted after it assembles. They are certainly suspicious of official manipulation. The supposition is that a Baptist gathering, if allowed freely to reach its own conclusions, can be trusted to go aright. The Baptist World Alliance has been criticised for its lack of democracy. This criticism ought to be faced squarely. In part it is just and in great part it is most unjust. It is not as democratic as our Southern Baptist Convention, which directly appoints all of its committees

and, after a hearing, decides on their reports. The Alliance does not have the initiative in the appointment of its most important committees, and has not, so far, provided sufficient opportunity for the consideration of even the most important reports that come before it. Without doubt during all its three sessions, the Baptist World Alliance has been to some extent under committee guidance. But we must remember that to great Baptist constituencies in the Alliance, this is no evidence of a lack of democracy. Perhaps Southern Baptists are near alone in taking this view. But this defect of the Alliance can be remedied, for it is only on the surface and in its machinery. The Alliance in fact has control over all its machinery and can assert this control whenever it desires to do so. And this means that it is an essentially democratic body. Furthermore, it is in actual fact the most democratic of all world ecclesiastical gatherings. We suspect that there has not been another ecumenical gathering in modern times whose program, in the selection of subjects and speakers, and in the absolutely perfect liberty accorded the speakers, showed such regard to pure democracy as did the Stockholm program. The committee that was charged with the making of this program kept consciously before its eyes the fact that Baptists are individualistic, independent and free, and that nothing influences them that does not come freely from the Spirit, whom we believe to be, not in ex-cathedra utterances, but in the heart and mind of our people. It was most distinctly laid down that every speaker must be at full liberty to speak his own mind. Nor was this principle departed from in the preparation of the message, as we will see. Nor must it be forgotten that, while there was committee work at Stockholm and perhaps not sufficient time taken for the consideration of some subjects, yet what was done was done by the Alliance itself. And as a matter of fact no amount of time would have changed materially its actions and decisions. No gathering ever sent

forth a message or took actions more exactly in accord with its mind and purpose than did that at Stockholm. If the Alliance's democracy was absolutely perfect, yet it could not more perfectly have expressed its maturest convictions.

ITS ORTHODOXY.

On the long voyage home, and upon every occasion since, when the Stockholm meeting has been in mind, I have felt that the very greatest and the very best of all the things revealed was this: That the World Baptist brotherhood is evangelical and orthodox. It is this to the innermost core of its faith. This was revealed in literally a thousand ways. It was the all-conquering atmosphere of that great house in which we met. The speeches made, the sermons delivered, the sentiments endorsed, the amens, the applause, the men honored, the songs, the tunes, the prayers, the tears,—all this and more, and the indescribable heart thrills which cannot be written down, revealed that the vicarious cross of Christ is to the Baptist world what the sun is to its planets. I do not say that every Baptist there was orthodox at home or was altogether orthodox there. But there were moments when a universal orthodoxy reigned. When Dr. Truett, for instance, closed his sermon on the Gospel of Christ he bowed every heart there in the confession of Christ and Him crucified. And this was only one of many instances. Some of the speakers from Central Europe swept us all heart-foremost under the spell of the only faith that can convert sinners. If occasionally a speaker was not orthodox he only revealed the fact in those vague phrases in which rationalism ever seeks shelter and hiding in an orthodox atmosphere: and if there were any private criticisms of the old time religion of the speakers it did not come my way. I believe that any American or Englishman delegate with rationalistic sentiments, would have been ashamed of

them in the presence of the simple, unaffected, evangelical, naive faith of his brethren from those countries of Europe where the Baptist religion is a conquering power. It is hardly possible for any Baptist to be heterodox in company with those noble souls from Northern and Central Europe.

ITS MESSAGE.

But the evidence that the Stockholm Alliance was evangelical and orthodox, which those not there can see for themselves, is the message it sent forth. That message can be found in this issue of *The Review and Expositor* and need not be described in my article. But let me tell you a little of how it was prepared. It is, of course, no ex-cathedra utterance, and has no other authority among Baptists than such as its own light and worth gives it. But this, I think, is true: It is certainly an expression of the Baptist mind and faith on the fundamental questions of religion. Mr. Shakespeare, in the discussion, said it was a "most worthy expression of the Baptist religion". The message came into existence in this way: In 1922 a very large committee, (I have been told that it was a committee of about one hundred), was appointed to prepare a message to be submitted to the Stockholm Alliance. The members of this committee were selected from the many parts of the Baptist world. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary and President of The Southern Baptist Convention, was made chairman of this committee. He could not, of course, assemble his committee. What he did was to write a first draft of the message and send copies of it to the many members of the committee. After receiving the emendations, criticisms, and suggestions they returned, he wrote the second draft, embodying as far as possible the constructive suggestions he had received, and submitted this in like manner to the far-scattered committee. Again the members of the committee returned to

him whatever further criticism they had to offer; and for a second time the message was re-written. This third draft of the message was the one taken to Stockholm. According to the plan arranged, it was submitted for open discussion and amendment to the Executive committee, which was a part of the committee of one hundred. At Stockholm the Executive committee gave most of two days to the consideration of this document. Minor changes, here and there, were made in it. At one point a rather radical change was sought but it failed of approval. At the close of the discussion the message was unanimously approved by all the members of the Executive committee present,—only one or two, as I remember, being absent—and was sent to the Alliance for its approval and publication to the Baptist world and to all who are interested in the Baptist faith and religion. It was distinctly not sent as the work of any one man but as a statement to be approved by the Alliance and sent forth as its message. It was this that was done and done with unanimity and enthusiasm. If there was a dissenting vote I do not know it. In so great a gathering it is not thinkable that such a paper in this age could express the views of every one there. I am very sure there were those at Stockholm who would have tried to make radical changes in the message if they had thought there was the remotest chance of success. But this chance did not exist, and everyone knew it. The message was as near the expression of the faith and religion of the Stockholm gathering as ever such a paper, touching great vital subjects of faith, could be of a body of independent human beings. I believe that it is also an expression of the Baptist mind. And if this mind has been the work of the Spirit of Christ, that message is worthy of most careful attention. It needs no exposition.

ITS PRESIDENT.

The meetings of the Baptist World Alliance are given to speeches, and almost all of the time is taken with lis-

tening to prepared addresses. The body has very little business to attend to, and it necessarily must be a fellowship fest. It has no administrative work of any kind, no mission, or benevolent, or educational undertakings in any part of the world. Baptist administrative work is all in the hands of the many conventions in the several countries. But the listening to speakers and rejoicing in a world fellowship are not quite all of the Alliance. There are two things on which action is taken by vote, that are of much importance. One is the adoption and publication of its message, of which I have written. The other is the election of officers, especially of the president. I started to write "especially its presiding officer" but that would not have been true. The president of the Baptist World Alliance is not its presiding officer. A presiding officer is selected for each separate session, nor does the president do this selecting. What does the president do, and why have a president? He has no official authority. He has no prescribed duties. He draws no salary. Well, it was felt both at Philadelphia and at Stockholm that the selection of this officer was about the prime work of the Alliance. It is hardly possible to give an idea in a cold blood article in *The Review and Expositor* of the amount of interest, and feeling, shall I say? that gathered about this matter. It so happens that this writer was rather close to the inner side of the work of nominating a president both at Philadelphia and at Stockholm. He finds it impossible to forget his experiences in this work at either place. I have spoken of "feeling". But the struggle that gathered about this office has never been personal. The men who contended gave the impression that they felt that something very vital in the denomination's well being was at stake in the selection of one to fill this office. And so there is. The office is not an empty honor, far, far from it: the presidency of the Baptist World Alliance is the highest office and the greatest honor in the gift of the denomination. While there

are attached to it no prescribed duties and no ecclesiastical authority, yet it is a position of vast influence in the denomination. The one who fills that office has access, as no other man, to all the channels of information among our people in the whole world. His messages can reach an audience possible to no other Baptist. In many, many countries his views will have an influence among our people possible to no other Baptist. So far as it can be, the president of the Alliance is the spokesman of the denomination. And what he is, he is for five years. It is important, isn't it? who is selected to fill this office. Some of us at Stockholm thought so. Behind the scenes there was a struggle. But it issued in a unanimous report to nominate Dr. E. Y. Mullins for this great position. And unanimous choice of the committee met with a unanimous enthusiasm in the Alliance. Of all men he was the man.

DR. E. Y. MULLINS.

An account of the Stockholm meeting that did not give a large and nobly dominating place to Dr. Mullins would be defective and untruthful. I would that space allowed for some account of his address on "The Baptist Conception of Religious Liberty" and the reception that was given that address; but I must pass that by. The great service of Dr. Mullins was behind the scenes, in the Executive committee, and in connection with both the preparation of the message and the steering of it through the debates in the committee. In all of that work he showed such a grasp of the Baptist faith and its meaning in modern life, such a wise spirit of conciliation, such a patience and firmness, faithfulness and courage, that he not only won an all but unanimous vote for the message, the thing he sought, but also what he did not seek, the recognition on the part of that whole committee that God had raised up for Baptists one of the great religious leaders of our time. It has possibly seemed to some that Dr. Mullins is inclined to avoid taking sides in a controversy. I

do not remember another leader that has a greater gift for finding that common ground on which differing sides to a controversy can be brought together. On more than one acute occasion Dr. Mullins has served Southern Baptists because he possessed in large measure this rare endowment. This gift of his was also in great demand at Stockholm. It helped us again and again at difficult points in that message. But at other points it was his faithfulness, firmness, courage and out and out decision that saved the day. There was never any conciliation on his part where the evangelical and Baptist faith was involved. Some men there thought he was too uncompromising.

I suspect that, when all is said, the best thing done at Stockholm was the election of Dr. Mullins as president. It has not only put a great and wise, conciliatory and good man in that office of influence, but it has done much to put the right type of Baptist faith in the lead of our people. To have put a weak man in that office, or one who was of doubtful faith, or one who was partisan, at this time when our Baptist cause in many countries is in its formative stage and when the license of liberty has filled the world with so many enemies to the evangelical faith, and when there are so many divisive tendencies at work, would have been a calamity of the first order. But with Dr. Mullins in that office, we can rest assured that the whole influence of the great position will be used for the safeguarding of our Baptist faith, for the unity of our people, and for the progress of our cause. He will do what one man can do to keep our whole family walking together down the middle of the big Baptist road, preaching and practicing the truth in love.

CHRIST IN MAN-MAKING.

*The Norton Lectures at the Southern Baptist Theological
Seminary, 1922-1923.*

BY HERMAN HARRELL HORNE,

Professor of the History of Education and the History
of Philosophy, New York University.

INTRODUCTION: PROSPECTUS.

Ladies and Gentlemen:

It is a great privilege to be the Norton Lecturer. It gives me the opportunity of having a possible share in shaping the programs of over four hundred pulpits. It is a privilege you have conferred upon me, and I am deeply grateful.

Your gracious invitation has given me the opportunity to carry on the argument begun in my book entitled "Idealism in Education". In that work a study was made of the primary principles of man-making from the standpoint of both science and an idealistic philosophy. Science is concerned with what we know, or may know; philosophy with what we may reasonably think; and religion with what we do as an expression of our need and our faith. It was shown in my previous argument that the primary principles of man-making are three, namely, heredity, environment and conscious choice. It was also shown that these three influences may be regarded philosophically as the means used by the Creator in bringing mankind into His image. This conclusion has significance for religion.

That argument was incomplete at one point: it did not undertake to show the relationship of Christ to man-making. The present series of lectures will undertake to complete the argument, as follows: The first lecture will try to relate the program of eugenics, or the science of

good birth, to Christ; the second will try to relate the program of euthenics, or the science of good environment, to Christ; and the third will try to show the place of Christ in forming good will, which we might call, by analogy, eunoia. Thus we shall try to secure, though our time is brief, a comprehensive, and, I believe, a new view of God's redemption of mankind through Christ. The atoning work of Christ is efficacious first in the individual life and thence affects the social environment and the future of the race. I do not intend that this view shall displace any you have of the great theme, but only interpret and perhaps definitize it in some respects. I do not wish to reform your theology, but only to give you a new angle of approach. If I can succeed in giving you the viewpoint, you can be trusted to reach your own conclusions.

In thinking of Christ in man-making we are made aware at once that man is not yet fully made; that each new generation is a step forward in the process, that personal and social life are unfinished, that the world of life is not a spent force, that growth is still going on, that God as the creative principle of existence is still active. "My Father worketh hitherto and I work," taught Jesus. He was defending His works of mercy on the Sabbath Day, and He did so by rejecting the Jewish conception that Jehovah rested from His labors on the seventh day, just as he rejected the righteousness of the Scribes and Pharisees.

The viewpoint of the Father as working continuously without interruption leads us to think of creation as a process, not a product. The active term "creating" is better than the passive term "creation". Mankind is in the making, is unfinished. It doth not yet appear what we shall be on earth or in heaven.

An inductive observation of individual, social, national and international life today shows man has not yet at-

tained. The Allies won the war. They have largely lost the peace. The Central Powers have been defeated in their ambition for world dominion, but the world has not yet been made safe for democracy, nor has democracy been made safe for the world. Europe has been sinking since August 1914, and probably has not yet struck bottom. Over nineteen hundred years ago the angels sang over the Judean hills: "Glory to God in the highest, and on earth, peace, good will to men". But the glory is still given to man, not to God, and on the earth there is still war, ill will to man. The making of man is an unfinished process.

But let us not despair of man's final making. We are not to give up the idealistic hope, and the angelic message. They are both prophetic. God will yet have the glory, and on earth there will yet be peace and good will. The course of man's progress toward the unification of society and the acquisition of a "planetary consciousness", as well as the prophecy of God, alike indicate that the creative process cannot end abortively.

And the great fact remains that God finished the making of one man—Jesus Christ. This stimulates our courage; and God did this through giving His Son a human and divine heredity, a natural and social environment, and a work to do. There is the finished product; the absolute standard for man. All else in man's growth is progress and process.

God is still working, using the same forces of heredity, environment and will, making man in His image after His own likeness as revealed in Christ. The natural man is becoming spiritual. The human race is being made, developed and redeemed. We have recognized the work of God in Christ redeeming the individual life. We have not adequately recognized the work of God in Christ redeeming the racial life. We have associated Christ with the third factor in man-making, namely, conscious choice,

yet we have not adequately associated His work with the other two forces of man-making, namely, heredity and environment.

So our further task is to show our need of Christ in race building, to realize how God is using the forces of the natural world, which, according to an idealistic philosophy, are really spiritual in character, in perfecting the race in the image of His Son, and we undertake this especially that our allegiance may be won to this program. We hope to help release the dynamic of Christ in the man-making program. Let us put the Christian spirit behind the movement to improve the heredity and the social conditions, as well as the will of man. Let the good will to man express itself as good births of man and good environment for man.

The importance of such an inquiry and program is derived from the importance of man himself. For man Christ lived, taught, died and rose again. For conscious sonship to God is man designed. This is his importance.

Our method of approach in relating Christ to the forces of man-making will be: (1) to indicate the present thought on these matters; (2) to show how Christ's teaching supports the best and truest in our present thought; (3) to show Christ Himself as the racial type, the universal man in each respect; and (4) to make some definite practical suggestions as to next steps in forwarding the cause of "Christ in Man-making".

Since these three factors of heredity, environment and choice cover everything, the whole Gospel narrative may be viewed from this standpoint. Every evangel to man expresses itself in the field of his inherent capacities, his environing opportunities and his conscious choice; and so we come to think first of Christ in relation to heredity.

LECTURE I.

CHRIST IN HEREDITY.

In J. Arthur Thomson's "Outlines of Science", a work comparable in scope, influence and importance,

with H. G. Wells' "Outline of History", and more reliable, he says: "If we are to think clearly of the factors of human progress we must recall the three great biological ideas—the living organism, its environment, and its functioning. For man these mean (1) the living creature, the outcome of parents and ancestors, a fresh expression of a bodily and mental inheritance; (2) the surroundings, including climate and soil, the plants and animals these allow, and (3) the activities of all sorts, occupations and habits, all the actions and reactions between man and his *milieu*. In short, we have to deal with folk, place, work, the Famille, Lieu, Travail of the Leplay School".

As Thomson is an authoritative, modern, scientific expounder of each of these factors in human progress we will quote his three paragraphs devoted to them.

"As to Folk, human progress depends on intrinsic racial qualities—notably health and vigor of body, clearness and alertness of mind, and an indispensable sociability. The most powerful factors in the world are clear ideas of the minds of energetic men of good will. The difference in bodily and mental health which mark races, and stocks within a people, just as they mark individuals, are themselves traceable both to germinal variations or mutations, and to the kind of sifting to which the race or stock has been subjected. Easygoing conditions are not only without stimulus to new departures; they are without the sifting which progress demands."

"As to Place, it is plain that different areas differ greatly in their material resources and in the availability of these. Moreover, even when abundant material resources are present, they will not make for much progress unless the climate is such that they can be readily utilized. Indeed, climate has been one of the great factors in civilization, here stimulating and there depressing energy, in one place favoring

certain plants and animals important to man, in another place preventing their presence. Moreover, climate has slowly changed from age to age."

"As to Work, the form of a civilization is in some measure dependent on the primary occupations, whether hunting or fishing, farming or shepherding; and on the industries of later ages which have a profound moulding effect on the individual at least. We cannot, however, say more than that the factors of human progress have always had these three aspects, Folk, Place, Work, and that if progress is to continue on stable lines it must always recognize the essential correlation of fitter folk in body and mind; improved habits and functions, alike in work and leisure, and better surroundings in the widest and deepest sense." (J. Arthur Thomson, "The Outline of Science," volume I, pages 179-180.)

Here we have the last word in science recognizing the three factors in the making of man. Thomson's words are in striking agreement with the ancient language used by Jesus concerning eunuchs. "For there are eunuchs that were so born from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake." (Matthew 19:12.) It is a very interesting thing to note that in giving the three sources of explanation of a human event the mind of Jesus used the identical thought-forms to which our best modern thinking has in time come.

Shakespeare likewise stresses the three principles of man-making in his famous lines in "Twelfth Night": "Some men are born great, some achieve greatness, and some have greatness thrust upon them."

Luther Burbank, the plant wizard, omits the third factor, and doubtless overstates the first, in saying "environment and education alone cannot make appreciable

progress in the improvement of the race, but with favorable surroundings and the selection of the best types, the field for improvement is limitless. It is becoming increasingly necessary to impress the fact that there are two distinct lines in the improvement of any race: one by favorable environment which brings individuals up to their best possibilities; the other ten thousand (!) times more important and effective, selection of the best individuals through a series of generations. By this means, and by this only, can any race of plants, animals, or men be permanently or radically improved."

So we come to consider the first principle of man-making—that of heredity. In treating this phase of the subject we shall follow the method just indicated, and refer first to the present thought about heredity, then to the teaching of Jesus pertinent to this topic, and then to Himself as the embodiment of this principle of man-making, ending with some practical suggestions.

We have learned more during the past fifty years concerning heredity than was ever known before. This advancement in our knowledge is due to the labors of such men as Francis Galton, Karl Pearson, Gregor Mendel, C. B. Davenport, Dean Inge, Major Leonard Darwin, William Bateson, Raymond Pearl, H. H. Goddard, and others.

Among the known facts of heredity are these: We are like our parents. We are unlike our parents, but like other ancestors. Unusual mental ability is inherited. Feeble-mindedness is inherited. Pupils in the same school show unequal accomplishment; the main reason for this being their different inborn capacities. Certain physical characteristics are due to heredity, such as color of the eye, color and form of the hair, whether naturally curled or straight, bodily abnormalities, bodily weaknesses, resistance to disease, resistance to poisons.

Parents may transmit characteristics they do not themselves possess, for example, auburn hair. The

reason is the germinal and bodily characteristics are not always the same, and heredity is due to germinal characteristics.

Among physical abnormalities that have a basis in heredity are six-fingeredness, web-fingeredness, dwarfism, color-blindness, night-blindness (that is hemeralopia).

Among the diseases that may be inherited are diabetes, chorea, epilepsy, and a tendency to cancer.

It now appears too that sex is mechanically determined, or may be, by heredity.

Talent is passed down in some families. For example, in five generations of the Bach family, some fifty members became famous musicians. Environment, of course, and individual action too, co-operate to secure such a result.

Weaknesses too of various kinds reappear in successive generations. Among 1,200 members of the famous Jukes family, a thousand include 7 murderers, 55 prostitutes, 60 thieves, 310 paupers, 440 debauched wrecks, and 130 other convicted criminals. The social environment likewise co-operated here.

The following is a typical case in the annals of heredity. A normal father mated with a feeble-minded mother. Of 480 direct descendants in five generations, 143 were known to be feeble-minded. The same normal father mated with a normal mother. Of 496 direct descendants in five generations all but one were of normal mentality. It is clear that feeble-mindedness is an inborn, not an acquired trait.

Another typical case is reported by the United States Children's Bureau. "A mentally defective white woman, forty-five years of age, herself an illegitimate child, from a degenerate family, was the mother of four children. Her husband was alcoholic, had a court record, and worked irregularly. The home was neglected and overcrowded, and drunkenness and immorality prevailed. The family

was partially dependent on charitable aid. All of the children were slow and incapable.”

Vernon Kellogg says the African race “seems to have an inherited incapacity as a race for high mental achievement. I recognize, of course, the brilliant although infrequent exceptions”. (*Atlantic Monthly*, November, 1922, article on “The New Heredity”, to which I am also indebted for some of the facts quoted in this discussion.)

In the cases of plants and animals the facts of heredity have been experimentally studied. If silk-worms hatched from eggs laid by different mothers are reared as one lot, under identical conditions of food, temperature, light and humidity, both the resulting cocoons and moths will be of different sizes, and each cocoon will show the characteristic quality of that silk-worm’s mother in size, shape and color, as Vernon Kellogg has shown. This is kind producing kind—“every seed after its own kind”.

Francis Galton studied Oxford men of ability and their sons. One of the general laws of inheritance he formulated is that an individual derives one-half of his inheritance from his parents, one-fourth from his grandparents, one-eighth from his great-grandparents, and so on back.

A second law of Galton is that of “filial regression”, namely the children of parents who vary from the mean of the population vary similarly, but to less extent than the parents. Thus, the child of unusually tall or short parents will be nearer the mean than the parents.

In the middle of the nineteenth century, Gregory Mendel, an Austrian Augustinian monk, studied garden peas and other plants experimentally and discovered that heredity is a physical mechanism, that “hereditary traits are represented in the germ cells by specific physical chemical determiners”, and that knowing the germinal characteristics of plants through knowing their own ancestors, prediction of heredity is possible.

There are two facts which have caught the imagination of the people called eugenists, who advocate improving the race through improving heredity, namely (1) the selective control of matings of plants and animals has improved their quality, and (2) man himself, while needing to improve his racial quality, has not guided and controlled his matings with this objective in mind.

The less fit fourth of the population in England is producing one-half of the new generation. In America the birth rate declines among the most fit, and the solid middle class people, who work for their living, but not with their hands, often on salaries, have not the high birth rate which their social importance suggests. This is mainly due to small incomes combined with prudence. The upper classes, who do not have to work for a living, have still smaller families, and the lower classes, who work with their hands for a living, have the largest families of all. Mental ability, however, is not to be hastily identified with social status.

Vernon Kellogg says "most civilized nations are not now having their succeeding generations well born", while Major Leonard Darwin has argued that the decisive factor in human progress is general ability, an inheritable quality.

Tests have been devised by Binet, Simon, and others to measure general intelligence, whatever that is, as distinct from any special type of instruction. The application of these intelligence tests to 1,700,000 American soldiers drafted from all walks of life showed that

4.5 per cent could be rated as of very superior intelligence.

9 per cent could be rated as of superior intelligence.

16.5 per cent could be rated as of high average intelligence.

25 per cent could be rated as of average intelligence.

20 per cent could be rated as of low average intelligence.

15 per cent could be rated as of inferior intelligence.
10 per cent could be rated as of very inferior intelligence.

It is evident that the distribution is weighted on the lower side. The correct interpretation of these findings has been much disputed. They seem to have tested acquired information as well as native ability.

In America to-day our statisticians tell us there are approximately eighty thousand criminals, ninety thousand idiots, ninety thousand epileptics, one hundred thousand paupers, and five hundred thousand lunatics. Maintenance of institutions for these defectives costs one hundred million dollars per year. Many of these defectives are not in institutions, live under unrestricted marriage laws and conditions, and continue their kind in geometric proportion.

It is at this point that eugenics as an art begins to build a program on the science of heredity, which we know as genetics. Eugenics has been defined as "the application of our knowledge of the laws of heredity to improving the quality of the human race". It is idealistic as to ends, and realistic as to means.

Among its proposals are: a more careful gradation of children according to their native ability for purposes of education, coupled with the ideas that education must be adjusted to the needs of different groups so determined, and that no education can possibly lift all to the same intellectual level. It is a popular delusion to suppose that education can give mental ability, whereas it can only develop such ability as heredity has bestowed.

Another proposal is: that defectives, that is, morons, who reach a mental age of seven, eight, or nine, must be segregated and prevented from continuing their kind. They are defective not only in intelligence but also in self-control. They are above the idiot, whose mental age is three, and the imbecile, whose mental age is six, both

of which classes have to be maintained in institutions. The morons struggle along in the poorly paid employments, multiplying their offspring beyond their proportion. In less humane ages than our own such offspring had a very high rate of mortality, which, ruthless as it may seem from the social standpoint, somewhat compensated for their fecundity.

The moron we say lacks self-control. A large proportion of the thieves, prostitutes and inebriates are mentally defective, whose crimes are due to native inability to control their appetites regardless of the consequence to themselves and others. They, with idiots and imbeciles, are the misshapen souls of mankind, predestinated to arrested spiritual development, at least from the moment of conception. An inebriate moron will repent with tears under an effective appeal, will sign any pledge, only to lapse into intemperance again, in case opportunity presents itself. Some not morons will do the same, owing to the power of habit.

The eugenist proposes by legislation and education so to arrange human relations "that the enterprising and provident shall be the parents of the future race", and that the defectives shall be debarred from handing on their weaknesses to posterity. What is desired is not so much the increase in the birth rate, though this is desirable among the fit, as a decrease in mentally and morally impoverished parenthood.

Eugenics also encourages early marriage—before twenty-five for women, and before thirty-five for men, as well as the healthful rearing of children, and warns against people marrying who are lacking in the same respects, for example, in health, or the domestic virtues, or thrift, since in such cases the children must lack these traits.

Thus the aim of eugenics is a better race through a better inheritance of the human abilities.

Now is the eugenic program so far from the mind of Christ? Is a Christian minister going out of his way as a herald of the gospel to support the eugenic program, at least in principle? May, nay should, a Christian layman be interested in better births? Let us see.

In this connection I believe three things are clear: (1) that Jesus recognized the facts of human experience that heredity explains; (2) that He came to give men a larger life, a more abundant life than the present practice of the principle of heredity in some cases secures; and (3) that He Himself being THE LIFE, is the standard of human heredity.

Jesus recognized the facts of human experience that heredity explains in His teaching that the leopard cannot change its spots, nor the African his skin; that men do not gather grapes of thorns nor figs of thistles; that some men are born eunuchs; that a man cannot by taking thought add a cubit to his stature; that some are of their father the devil, thus recognizing evil in their descent or in their allegiance; that ten servants each given a pound will earn unequally, one ten, one five, one none; that three servants are given respectively, five, two and one talents, according to their several ability.

In these teachings, into the depth of whose meaning you do not need to have me go, we recognize the facts of fixity of station, and inequality of endowment in a given generation, which genetics explains by heredity. The good word democracy cannot mean equality of natural endowment.

Other teachings of Jesus support the eugenic program, indeed are necessary to its adequate realization, such as the single standard of morals: "let him that is innocent among you cast the first stone"; purity of thought, "out of the heart are the issues of life"; respect for woman shown in His redemption of the woman of Samaria; love of children shown in His blessing little children; re-

gard for marriage as a sacrament: "what God hath joined together, let not man put asunder"; the sublimation of sex taught in His revision of the Seventh Commandment. By His presence at the wedding in Cana, and by the manifestation of His power there in relieving His host of embarrassment, Jesus blesses marriage.

Two additional things must we note especially. When Jesus would teach Nicodemus the mystery of entrance into the spiritual life He used the figure of birth. The first birth is natural; the second spiritual. "We must be born again, or born from above." Now ill-birth in the idiot, imbecile, or moron makes rebirth difficult, if not impossible. Good birth of the flesh, other things being equal, makes easier the new birth of the spirit. Once well born it is easier to be twice born. Jesus could not have placed higher emphasis on physical birth than He did in using it as a symbol of spiritual birth.

The other matter is His teaching that the blind man was so born that the works of God might be made manifest. This man had not sinned in a preceding state of existence as the Hindu might say, nor had his parents sinned, yet his blindness had a purpose in it—to reveal the beneficence of God. We now know that the parents have sinned in most cases of those born blind. Jesus is the savior of men from such sin, and so from its consequences on the next generation. Through preventing the causes of ill-birth, He secures the good birth.

Thus, so far from the teaching of Jesus being unrelated to eugenics, it is the condition, recognized or not, of the eugenic program.

* * * *

In this connection it remains next to refer to the heredity of Jesus. (Compare my volume "Jesus our Standard", pages 49-52.) It is a type of what the heredity of man should be, not indeed in the Virgin birth of Jesus,

which is unique, but in being human and divine, that is, born of the flesh and born of love, born of "amor" and born of "caritas"; conceived in body because first conceived in mind and heart. Every child born into the world should have a Heavenly Father too, should be a child of love, and so a child of God, for God is love. The birth of Jesus as a little child should make every child holy, and every mother a kind of Madonna.

To the scribes the important thing about the Christ is that He is the son of David—physical heredity; to Jesus that the Christ is the Lord of David—spiritual heredity. Likewise He taught "whosoever doeth the will of My Father in Heaven, the same is My brother, My sister and mother". The physical is the emblem of the spiritual.

In this connection we should recall that Jesus was presented in the temple thirty-three days after the circumcision for the rites of the purification of Mary, and the redemption of the first born. According to a rabbinical regulation added to the Mosaic code a child thus presented must be free from physical defect and blemish.

Further we should recall that Matthew traces the genealogy of Jesus to David and Abraham, and Luke traces it back to Adam "the Son of God". Thus the evangelists ascribe to Jesus a Jewish, a human, and a divine descent. Thus we conclude that Jesus being the only begotten (*μονογενής*) was also necessarily well born (*εὐγενής*).

And so in the light of the teaching of Jesus recognizing heredity, and supporting eugenics, and in the light of His own heredity and birth, we conclude that the eugenic program needs Christ, and that the Christian program, to be just to its Founder and His principles, needs eugenics.

* * * *

May we not work as we pray "Thy kingdom come"?
Are not the forces of nature to be so mastered that disease

and degeneracy are to be practically eliminated, and that hospitals, asylums and prisons be rendered largely unnecessary? If we undertake practically to make the Christian ideal of the Kingdom of God on the earth a reality, what does this require of us eugenically? The question is not easy, as no question of the best practical procedure is, but we may at least briefly suggest the following:

The State Bureau of Health should maintain a Health Registry based on a five-year or else annual health survey of all citizens. Along with this work should go a Eugenics Registry, both of which should be invaluable in connection with any legislation to restrict marriage.

For any eugenics legislation to be effective, a practically universal public opinion must be developed in support of it, else common law marriages will defeat such legislative purpose. Still a good way to develop public opinion is to pass the legislation as soon as it can be passed.

The State should undertake a thorough-going system of health education for its citizens, and, of course, a systematic medical inspection for schools. An essential part of such general health education is the importance of periodic medical examinations to discover the beginnings of nervous and other disorders.

We should help to spread the idea that education can develop but cannot bestow talent. America probably reposes too uncritical a confidence in education.

The important idea to spread abroad is that the primary way to improve the race is by securing a better heredity for the next generation.

Parents and teachers especially must acquaint children with the significance and facts of heredity involving the right choice of life partners.

Where the conditions allow and warrant, the moral obligation of having larger families should be imposed

and assumed. The middle classes particularly deserve an improvement in their economic status to allow larger families.

Of course those unfit for parenthood should be segregated in celibate communities.

American hospitality must not be imposed upon by opening the doors of immigration wide to those of low grade intelligence.

War, along with its other horrors, should be recognized as a monstrous non-eugenic mode of settling disputes, killing off male talent, and releasing all the demons of impurity.

And so, in these and other ways that will commend themselves to the thoughtful student, let's put the spirit of Christ into the birth of man, as well as into his rebirth. Let the good generation of man precede and prepare the way for his regeneration!

Naturally, at first, it may seem somewhat strange to us, perhaps even repellant, to think of preaching not only a monogenic but also an eugenic Christianity. This, however, is only a matter of mental association. In case true principle connects eugenics and Christ, we can readily acquire the new mental habit of associating them. Let us recall that our monogenic Christianity had to win its way gradually through the centuries and is still rejected by many. Eugenic Christianity need not anticipate such extended opposition, since its obviously beneficial social results will increasingly impress the succeeding generations. Let us not permit Christianity to miss the chance of helping save the race in its birth as well as in its life and in its death! Shall we continue in sins against childhood that grace may abound? God forbid!

And so, let a part of our Christian ministry to man be: Christ for eugenics, and eugenics for Christ!

A VETERAN NEW TESTAMENT SCHOLAR.

JUBILEE OF PROF. A. T. ROBERTSON.

S. ANGUS,

ST. ANDREWS' COLLEGE, SYDNEY, AUSTRALIA.

President Mullins:

I deeply appreciate the high honor done me by your Faculty in inviting me from Sydney to take part in the celebration of this great day in your Seminary. It is indeed an inspiring sight to see these four hundred young preachers of your denomination, who are preparing in this institution for their work in this and other lands.

I have on previous occasions spoken or lectured on the Graeco-Roman world, in which our faith first arose. To-day I am dealing with that same topic, but in concrete form, in the person of your distinguished New Testament scholar, Dr. Robertson.

It may appear on first sight strange that I should appear here to-day at such a great Baptist function; that a Britisher and Australian, from the Antipodes where we walk with our head downward, should come to do honor to an American, where you walk with your head erect; that a humble Presbyterian of Scottish race should come so far to tell the truth about a Baptist and Virginian by birth and Kentuckian by adoption. All members of the Scottish race suffer from a lack of eloquence when they are pleased.

But perhaps my appearance is not so strange. (1) Having invited me twice within the last twelve years to lecture here you positively could not stop short of the third invitation. (2) Though not American I am no stranger to your land and your culture, having received nearly half my training here, and having commenced my work as teacher of the New Testament under your flag.

(3) There is, perhaps, an unconscious symbolism in your invitation. Scholarship, like Christianity itself, must be both interdenominational and international. There is a brotherhood of man, at once dearer and more comprehensive, than that of native land or adopted country, that true brotherhood of man which Jesus established by the "Edict of Comprehension", which Seeley so finely calls the Sermon on the Mount, and of which nationalism is but an inadequate expression. Sorrow sobs in every language on earth, and the human heart is everywhere responsive to the same joys and loyalties. (4) My friendship with Dr. Robertson, who was the first in this land to take notice of my work when I commenced teaching fourteen years ago. That Dr. Robertson should have taken the trouble to write a most encouraging letter to an unknown young man I have counted to him for graciousness. Very soon that epistolary *Koine* acquaintance deepened through personal knowledge into a rich friendship. And to-day you have permitted me the opportunity to perform one of the pleasant offices of friendship on a memorable occasion in my friend's life. We may differ somewhat in our theology and psychology, but we are agreed that the New Testament is the most inspiring collection of books ever written; that Greek is the queenliest of languages; and that the heart of Christianity is the Person of Jesus.

I have been very happy in my previous visits among the Louisville Baptists, and on this occasion am particularly happy. Somewhat different is my position to-day from that of Antony. "I came to *bury* Caesar, not to *praise* him." I come to *praise* Dr. Robertson, not to *bury* him, though I could wish that in the process I could convey as much genuine praise as Antony contrived to do on that occasion. Under the present auspicious circumstances I am gratified to be here, to join with you in felicitations to a member of your Faculty who has brought renown to your Seminary and to your great Church, and

whose name is known from Sydney to Berlin; to offer in person this Jubilee Circular* which I edited from far-away Australia; to congratulate a successful and distinguished colleague in my own field, and to confess to the personal satisfaction in the happy jubilee of one whom I call friend.

To-day we see Dr. Robertson in the light of his past achievements, conflicts, and victories, as in the *Idylls of the King* King Arthur is seen in the glory reflected from his great battles with which the windows of his great hall were decorated. This is a day of joy and quiet to Dr. Robertson after years of strenuous toil.

"The labor we delight in physics pain." My function here is much facilitated by (1) the fact that Dr. Robertson's own work is his most eloquent tribute. Faithful work needs no praise. (2) All I can say has been said so *well* and so *unambiguously* in the Jubilee Circular by men of international reputation as New Testament experts. A glance at the circular will convince you of the cordiality of the contributors. Yet I have *edited*, but not *exhausted*, all that these scholars had to say of a Louisville Baptist. Exigencies of space necessitated reluctant omissions.

Dr. Robertson is somewhat of an exception to the proverb: "No prophet is without honor save in his own country", as this circular testifies, but he is esteemed equally, if not more, outside his own country, and by men like Professor Deissman, a prince among New Testament scholars and an international figure in the task of reconciliation; by the Grand Old Man of the Baptist Church, Dr. Clifford of London, who writes thus:

"I gladly send enclosed for the testimonial to Dr. Robertson. It was a special pleasure to meet him during his stay, some years ago, in our city; and

*Reference is to a circular graciously issued by the George H. Doran Company and carrying encomiums of distinguished New Testament scholars in various countries.

the renewal of fellowship with him through his books has been an exhilarating experience;”

and by Professor George Milligan of Glasgow University, Moderator of the Church of Scotland; by such a representation of Oxford and English tradition as Dr. Lock. Professor Stalker of Aberdeen writes: “his whole existence has been made the channel for conveying to a new generation the ideals and the influence of his father-in-law, President Broadus.” Thus Dr. Robertson is truly *laudatus a laudato viro*.

I have seen Dr. Robertson referred to as “Robertson the versatile”, which contains more truth than fiction. His genius ranges over the whole gamut from philology to homiletics; from textual criticism to historical studies. Not only is he indefatigable in the investigation of different topics and the grasping of facts, but he can readily lay aside this character and adapt himself to unlearned audiences by his variety of popular gifts. Scholars are often dull and uninspiring teachers, but I happen to know from abundant local testimony and from personal visits to his lecture-room that the opposite is the case in Dr. Robertson’s classes. Surely there it would take a dull student to feel dull and uninterested.

Specially would I refer to the *Grammars* of Dr. Robertson. The *Smaller* is already in the sixth edition, while it has appeared in Italian, French, German and Dutch translations, and a Spanish translation is in preparation. Obviously somebody must have discovered something between the covers of the Grammar.

His *magnum opus*, the *Grammar of the Greek New Testament in the Light of Historical Research*, appeared in 1914, a year of wide-spread upheaval. Yet despite the war and the cost of the work a second edition was called for the next year, 1915. A third enlarged edition appeared in 1919 and the fourth edition is at present in the press—rather a remarkable career for such a book. This Grammar is the only complete modern work in this field;

it is at the same time the most comprehensive. The reception that was accorded the work on both sides of the Atlantic is amazing. An extract from a review by such a scholar as Professor James Moffatt of Glasgow can't be passed over:

“This is a large book; it contains fourteen hundred pages, and each page runs on an average to about four hundred words. It is remarkable because it is large, but it is large because it is remarkable. In the first place, it is a complete grammar. Professor Robertson has the credit of having brought out first a complete New Testament Grammar, in the light of modern research, on the lines of Jannaris rather than of Blass. We congratulate the author heartily on his feat. The second feature of the work is responsible for its size—viz., the fact that it keeps in close touch with comparative philology, and also includes a history of the subject. The student is provided with not only materials for exegesis proper, but also data for following the course of opinion on disputed points and copious references to articles, pamphlets and books. It is impossible to speak too highly of the hard and long research which must have gone to the making of the book from beginning to end. It is ‘designed for advanced students in theological schools, for the use of teachers, for scholarly pastors who wish a comprehensive grammar of the New Testament Greek on the desk for constant use (may their numbers increase!), for all who make a thorough study of the New Testament, or who are interested in the study of language, and for libraries.’ Unless ours is a singularly ungrateful generation, there must be many in these circles who will appreciate the wide, patient, and careful scholarship which underlies Dr. Robertson’s pages.

“We lay down this book with a sincere appreciation of the labor which has gone to its making, with

a cordial recognition of its aim, and with a sense of gratitude to the author for the real service he has done to the science of New Testament grammar. Many scattered rays of light are focused in these pages, with a skill which betrays a line of investigation, which he might easily have missed, or sent to some quarter for information upon a point which requires special discussion. But the book caters for more than the philologist, and it should be read with this in view 'I joyfully recognize (says the author) that grammar is nothing unless it reveals the thought and emotion hidden in language. It is just because Jesus is greater than Socrates and Plato, and all the Greek thinkers and poets, that we care so much what Luke and Paul and John have to tell about Him. The chief treasure of the Greek tongue is the New Testament. No toil is too great if by means of it men are enabled to understand more exactly the mind of Christ.' The hard, true work of this grammar will not be thrown away. It is a remarkable achievement, from whatever angle it is considered.

"It would not be right to close without a word of praise for the admirable printing of the book, both in the Greek and in the English type. The accuracy of the references and quotations is also excellent, when one considers the enormous mass of material which must have been handled."

"The Church Times" gave a review which is also noteworthy:

"It requires some courage to publish a volume of 1,360 pages on Greek Grammar in war-time. But when the book is as certain to become a standard work of reference as is this of Dr. Robertson's, the venture is seen to be a not unreasonable one. This Grammar will probably still be in use when the next great European war breaks out in the time of the next generation, or later.

“We are apt to think of grammars as dull. But that is only because they are too short. Get a grammarian like Dr. Robertson, and publishers who will allow him to express his mind, like Messrs. Hodder and Stoughton, and the result will be anything but dull. It is indeed improbable that anyone who is not a professed student will read this portly tome from cover to cover. But many who are not primarily interested in the science of language will be glad to possess it and consult it—a process which will be greatly facilitated by the excellent index of quotations, giving a reference to almost every verse of the New Testament.”

Considerable space was devoted to the book by the London “Times”, Literary Supplement, from which we take the following passage:

“The American scholar Robertson, of Louisville, Kentucky, is probably the most voluminous writer on New Testament subjects in the United States. He combines a gift for painstaking investigation into grammatical facts with a charming turn for popular exposition of the best kind. He knows the bibliography of his subject, and he has studied both in Great Britain and on the Continent. His first venture in the field of New Testament grammar was ‘A Short Grammar of the New Testament’, published in 1908 and several times later, which has had the honor of translation into several foreign languages (including German, in 1911). But for a large number of years he had been preparing a massive work on the same subject, which eventually saw light in July, 1914. It is one of the marvels of our war-tormented period that during it 1,500 copies of this edition and 1,500 of a second edition were sold, in spite of the great size and the naturally high price of the volume. We have now to record the appearance of the third edition, which is 150 pages longer than its predecessors.

“The total compass of the book exceeds 1,500 pages, of which over 200 are occupied with the table of contents and the indexes. Special attention must be called to the notes by the late Mr. H. Scott, of Manchester, who must have been one of the most painstaking students the Greek New Testament has ever had. His notes are mostly of a statistical nature, and were fully put at the disposal of Professor Robertson. The indexes, as has been suggested, are of the most luxurious nature: index of subjects, index of Greek words, index of quotations. This last will be extensively used. Few will read the book through; the majority of readers will use the book to find out what view is taken of particular verses. Very few verses of the New Testament are absent from this index, and many of them are cited a number of times.

“This work is beyond cavil the most learned, the most exhaustive, and the most up-to-date work on its subject. If the late Dr. James Hope Houlton had lived to complete his Grammar, there would have been two first-rate works of their kind to choose from. As it is, Dr. Robertson is in sole possession of the field.”

“The Journal of Hellenic Study”:

“It has been reserved for an American professor to produce the fullest and most comprehensive treatise in the light of all available evidence.”

And the “Record” (England):

“It is not easy for an American Divine to win a first-class reputation in England, but Professor A. T. Robertson has achieved the fullest recognition as a great scholar by his Grammar and his Short Grammar of the Greek New Testament, both of which are running rapidly to several editions; while the latter

has been translated into half a dozen European languages."

Nor has the tone of reviews been different in the United States of America.

Hear the testimony of the veteran B. L. Gildersleeve of Johns Hopkins:

"An inevitable book. Begun in what some scholars would regard the crepuscular age of the study, it has been finished under the illumination of Deissmann's 'Light from the Ancient East,' and the progress of doctrine is not the least interesting thing about the monumental work;"

and the New York "Outlook":

"Professor Robertson's monumental contribution to the advancement of sound learning and a more accurate interpretation of the earliest Christian literature has given his countrymen an occasion for justifiable national pride."

Further citations from "Harvard Theological Review" and "The Yale Review":

"This is not only the most modern of such grammars; it is much the completest. No subject is neglected, and many which have often been forgotten or crowded out for want of space are treated fully."

"The completeness and accuracy of the data which Professor Robertson has accumulated will be found remarkable. To say this of any New Testament grammar is much. To say it of a book so truly great, not in bulk alone, but in ripeness of scholarship, whose cost is nevertheless set at the low figure of five dollars, is high praise indeed."

An impartial opinion of a well-known American Greek scholar, Herbert Weir Smyth of Harvard, sent voluntarily to the publisher, deserves notice:

“The book is a noteworthy achievement in the history of Greek scholarship. Its primary distinction lies in the fact that it is the only work that attempts to survey the language of a single book of Ancient Greek literature from the point of view of the history of Greek speech as a whole; and at the same time seeks to present in ample detail and rigid exactness the facts of usage which are illuminated by that survey. Every great book of ancient literature properly calls for such a method of wider and intensive study; and only in the case of the New Testament has that ideal been approximately realized. It is to the credit of an American scholar, and of the publishers of his monumental work, that we have here vision of the helioscope and of the microscope.”

In conclusion on the Larger Grammar be it said that in the past dozen years the *Expositor* has only *three times* devoted articles to books; once to Dr. Moffatt's *Historical New Testament*, once to Dr. J. E. H. Thomson's "*The Samaritans and their Pentateuch*," and once to Dr. Robertson and his Large Grammar.

To return to the personal:

No man works sincerely without inspiration, and Dr. Robertson is no exception. Even for great scholars the highest inspiration is not abstract and impersonal. It is, as for other folks, personal. Such inspiration came to Dr. Robertson in his early, plastic and restless, manhood from the family of his Greek teacher, President Broadus, and especially from the youngest daughter of that family. Without Ella Thomas Broadus and the event of November 27, 1894, one can safely assert that Dr. Robertson would not to-day have been either the Greek scholar or lovable personality whom we congratulate. That Mrs. Robertson's quiet influence, her inspiring sympathy and community of ideals have been powerful co-efficients in the life of her husband would no one more thankfully acknowledge

than Dr. Robertson himself. Indeed one does not know Dr. Robertson properly save in his own home with its beauty and quiet, that is, what Mrs. Robertson has made it.

Professor Robertson, I congratulate you, and with you, Mrs. Robertson, on the splendid record of your varied work which has made the New Testament nearer to the hearts of many; on the six thousand students who have passed during thirty-five years through your classes. May they gladden the heart of their teacher by adorning the doctrine of our Lord and Saviour and by making their Church a more effective means of expressing the mind of Jesus. I congratulate you on all the joy that has come to you in your work and in the service of the Master; on the felicities of this present jubilee; on the highest prospects of the coming years, and on the high esteem in which you are held by your *Fochgenossen*. Large have been your labors; large will be your reward.

For the future: may you find new "strength in what remains behind"; may fruitful years be added to fruitful years, and may the joy of work increase with increasing years. Like Tennyson's *Ulysses* may you prove

"strong in will

To strive, to seek, to find, and not to yield."

And may you continue to go out and in among your students "in the fulness of the blessing of the Gospel of Christ".

CONSTITUTION OF THE BAPTIST WORLD ALLIANCE.

PREAMBLE. The Baptist World Alliance extending over every part of the world exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among them; it being understood that this Alliance shall in no way interfere with the independence of the churches or assume the administrative functions of existing organizations.

I. *Designation.* This Alliance shall be known as the Baptist World Alliance.

II. *Membership.* Any general union, convention or association of Baptist churches, or conference of native churches and missionaries, or general foreign missionary societies, shall be entitled to representation in the Alliance.

III. *Officers.* The officers of the Alliance shall be a president, five vice-presidents, a correspondent from each country represented in the Alliance, a secretary and a treasurer each, from the Eastern Hemisphere and from the Western Hemisphere. Each secretary shall deal with all matters within his own Hemisphere.

IV. *The Executive Committee.* The Executive Committee shall consist of the president, the vice-presidents, secretaries, treasurers, and twenty-two other members, all of whom shall be elected at each general meeting of the Alliance, and shall enter on office at the close of such meeting. Of the twenty-two elected members, four shall be from Great Britain, six from the United States of America, two from Canada and the remaining ten from the other countries represented.

Five members shall constitute a quorum of the Executive Committee for the transaction of business, provided both Hemispheres and at least three general organizations are represented.

Absent members shall have the right to vote by proxy, provided the person serving the proxy is duly authorized in writing by the member for whom he serves. So far as practicable, three months' notice shall be given every member of the Executive Committee of business to be brought before the next meeting which is other than routine business.

V. *Advisory Committee.* In case of emergency or special need, the Executive Committee shall have authority to appoint an Advisory Committee of not more than one hundred members of the Alliance to confer with the Executive Committee on any matter pertaining to the objects of the Alliance.

VI. *Powers of the Executive Committee.* The Executive Committee shall have power:

(1) To fill vacancies in the offices other than that of president and vice-presidents, and in the committees of the Alliance. In the event of the death of the president, or his failure to act, the Executive Committee is authorized to select from the vice-presidents one of them to act as president.

(2) To fix the time and place of the general meeting of the Alliance unless this has been finally determined by the Alliance in general meeting, and to make all necessary arrangements therefor.

(3) To nominate for appointment by the Alliance in general meeting, a nominating committee and a business committee to serve during the sessions of the general meeting.

(4) To appoint such standing or special committees as may seem necessary, and to determine their duties.

(5) To transact the business of the Alliance between sessions.

VII. *Meetings.* The Alliance shall meet in general assembly ordinarily once in five years. The Executive Committee shall meet upon the call of the president and secretaries, or upon the written request of five members of the Executive Committee, filed with the president. Notice of such meeting shall be despatched to every member of the Executive Committee three months before the time of meeting.

VIII. *Representation for General Meeting.* Each body represented in the Alliance may appoint messengers to the general meeting from resident members on a basis to be determined by the Executive Committee.

Amendments. No change shall be made in this constitution except by a two-thirds majority of those present and voting at a general meeting of the Alliance, after at least two days' notice of the proposed action.

N.B. The final verbal editing of this constitution is entrusted to the officers of the Executive Committee. No copy of this final edition was available for this issue.

JOHN RICHARD SAMPEY.

ADDRESS AT JUBILEE OF PROFESSORS SAMPEY AND
ROBERTSON, NORTON HALL, NOV. 10, 1923.

BY IRA M. PRICE, PH.D.,
PROFESSOR OF SEMITIC LANGUAGES, UNIVERSITY OF CHICAGO.

The loving gratitude that suggested the celebration of the sixtieth year mile-post of two of your honored and beloved colleagues and teachers, while they are in the zenith of their powers and activities, is both laudable and felicitous. The speaker deeply appreciates the courtesy extended to him, as a long time friend and co-worker on the International Sunday School Lesson Committee, to be the mouthpiece on this occasion regarding one of our distinguished friends and brothers, Prof. John R. Sampey.

To secure an aeroplane view of the three-score years of activities of the career of our friend, the speaker was obliged to adopt some of the methods of the irresistible and inquisitorial reporter. The sources of information for our sketch have been limited to facts wrested from our subject and from the personal knowledge of the speaker; and these facts in and of themselves have an eloquence more convincing than the words and commendations of a multitude. Only the peaks of our friend's range of service can claim our attention in these few brief pages.

So far as consistent with the entire narrative this redactor has allowed our modern prophet to speak in his own effective terms.

1. ANCESTRY.

The Sampey family is of French Huguenot extraction, having migrated to the north of Ireland after the

revocation of the Edict of Nantes (1685). They became members of the Episcopal Church in Ireland. The branch of the family from which John Sampey, grandfather of John R., proceeded, lived in Belfast, County Antrim. John Sampey was born in that Protestant city of Ireland in 1801, being the son of Francis Sampey and the grandson of John Sampey. John is a favorite name in the Sampey family, five having been so named within six generations. Three have been called James. About 1822, John Sampey and his older brother James came to America and settled in the then new State of Alabama. April 19, 1827, John Sampey was married to Drusilla King, daughter of the Rev. James King, in Conecuh County, Alabama. James King was a Methodist minister, who preached in several different States, having come originally from North Carolina. John Sampey united with the Methodist Church and became a steward of that body. He died at the age of 76, his wife living to the age of 82. John Sampey was famous in his day for truthfulness, honesty, and punctuality in meeting business engagements and obligations.

James L. Sampey, son of John Sampey and Drusilla King Sampey, and father of John R. Sampey, was born in Conecuh County, Alabama, on October 24, 1831, and died in Louisville, Ky., November 4, 1890. He entered the ministry of the Methodist Church and preached for about thirteen years as a member of Methodist Conferences in Alabama and Arkansas. While arguing with Baptists, he became convinced that these same Baptists were following the Bible more closely than the denomination with which he was connected, and so on the second Sunday in July, 1866, he himself united with the Baptist church at Ramer, Ala., a village in which he was residing as pastor in charge of a circuit. Five months after he united with the Ramer Baptist church he was ordained to the Baptist ministry, and served struggling country

churches at various points in Alabama and Mississippi. As he did not receive on an average as much as a hundred dollars a year for preaching, he devoted much of his time to farming and conducting other business enterprises to support his family.

2. CHILDHOOD.

John R. Sampey was born near Ft. Deposit, Lowndes County, Ala., September 27, 1863, on his mother's twenty-ninth birthday. He is of French, Irish, Scotch, English blood—a 100 per cent American. He was named John in honor of his grandfather and Richard in honor of his father's cousin, Captain Richard Moore, a gallant Confederate soldier, who was mortally wounded in the battle of Chickamauga, September 20, 1863, and in whose home John R. Sampey was born. Three months after the birth of the babe the family removed to the above-mentioned Ramer, a village in the southern end of Montgomery County, Alabama, and here the family resided for twenty-one years. After John had been taught by his mother to spell and read for one year at home, he was sent to school in the village academy. He is reported to have been diligent and successful in his studies, and to have entered with a relish into all the boys' games, such as marbles, prisoner's base, town ball and base ball.

John's father thought it a good plan to teach his boys to work in early life, and so he kept John on the farm during his fourteenth and sixteenth years. For more than a year John had charge of a flock of about two hundred and fifty sheep, his experiences in caring for the flock resembling those of the Palestinian shepherd.

John was fond of good reading. He mentally devoured practically all the volumes in his father's small library and borrowed from all the neighbors who had books. Religion, politics and military history were the three subjects upon which the lad read most, and these three sub-

jects have claimed his interest to the present hour. Poetry and other forms of polite literature took hold of the youth during his college course. Through the academy and during the first two years in college mathematics and language studies were to his liking almost equally well; but in the years that followed, language, literature and history became his favorite studies.

On the night of the third of March, 1877, the boy of thirteen, who had been under conviction of sin for nearly two years, was converted as he lay on his trundle-bed in his mother's room. It was a glorious half-hour that he spent after committing his soul for time and eternity to the keeping of his Saviour. At the Saturday conference before the second Sunday in July, 1877, he presented himself for membership in the village church, and was baptized the following morning in the pool on the hillside by Rev. B. A. Jackson, who had much to do with the early religious life of the growing boy. He was principal of the academy and gave John his first lessons in Latin. He also inducted the youth into active service, drafting him as superintendent of the village Sunday School at fifteen years of age, and at the end of the year guiding his willing feet into the work of the Christian ministry. The Ramer Baptist Church licensed John to preach a month before he was sixteen; and he delivered his first full sermon a year later.

3. IN COLLEGE.

John's sixteenth year was spent helping his father on the farm. In the evenings he read Caesar with his father as instructor. Four days after his sixteenth birthday, October 1, 1879, John entered Howard College at Marion, Ala. By doing extra work he was enabled to complete the full course in three years, and was graduated with the degree of A.B. in June, 1882. He was valedictorian and first honor man of his class. Three teachers

in college made their mark on the ambitious young student: President J. T. Murfee, who had studied under Stonewall Jackson at the Virginia Military Institute, a man of original ideas in education; W. H. Gwathmey, the professor of Mathematics and a Christian educator who knew how to endear himself to his students while securing from them their best work; and T. J. Dill, who was a remarkably skillful teacher of Latin and Greek, and a keen and inspiring critic of the college orations submitted to him by his students. It was also a rare privilege to sit for three years under the ministry of Rev. E. T. Winkler, D.D., one of the most cultured and eloquent preachers of that day, and pastor of the town Baptist church.

As a college student John took keen interest in the literary society to which he belonged. He was one of the chief debaters in his Junior year and was chosen as orator in his Senior year. Much attention was given in the college to elocution and oratory, and young Sampey was an unpaid instructor in this department for one session. He took a boy's interest in the daily military drill, rising to the rank of Senior Captain in his last year.

During the summer vacations the young preacher held evangelistic meetings, usually with some other young minister assisting. It generally happened that the other young stripling would put John up more than half the time—probably because John was the better preacher. Some of these meetings were very successful in rescuing the unsaved. The same love of evangelistic preaching has continued through all the years, and occasionally now lures the Professor away from his class-room affection.

4. IN SEMINARY.

In September, 1882, Sampey entered the Southern Baptist Theological Seminary as a student, and was graduated in May, 1885. It was his proud privilege to study

under James P. Boyce, John A. Broadus, Basil Manly, William H. Whitsitt, and George W. Riggan, when all of these men were at their best. The name and fame of each of his teachers in the Seminary are dear to him to-day. As scholar, teacher, counselor and friend, Dr. Broadus holds the first place, and his stature does not grow less with the passing years. He regards him to have been one of the greatest teachers and preachers of all the centuries. There was never the faintest sign of jealousy of Broadus on the part of the princely Boyce, the beloved Manly, the scholarly Whitsitt or the brilliant Riggan. The Seminary may have a more numerous faculty as the years go by, but it can hardly hope to have a more harmonious and gifted corps of teachers than those under whom Sampey, Mullins and Gardner sat. Sampey was especially happy in such classmates as Edgar Y. Mullins, E. M. Poteat, Carter Helm Jones, James Taylor Dickinson and R. T. Bryan of China, members of the same graduating class of 1885.

5. INSTRUCTOR.

In April, 1885, about a month before the close of the school year, the youngest member of the Faculty, Dr. G. W. Riggan, of Virginia, died. None grieved more than the graduating class of 1885, who had enjoyed three years of his brilliant teaching in Hebrew, Greek and Homiletics. Sampey had expected to go as a missionary to Mexico, having been drawn to this field by a visit from Missionary W. D. Powell to the Seminary during the session of 1883-4. It had never entered his mind that he would be considered for the vacancy caused by the death of his beloved young teacher. When Mr. Manly told him that the Faculty wished to suggest to the Board of Trustees his election to take up Dr. Riggan's work he was surprised above measure. It was not easy to know what course to pursue. Drs. Manly and Broadus explained that he must

seek light through prayer, and they made it plain that they did not wish to use undue persuasion, if the call to Mexico seemed clear and final. It was the most difficult question to settle with which the young Seminary graduate had ever grappled; and occasionally for several years he had doubts as to whether he had done the right thing. Love for the new work, however, finally brought peace and satisfaction.

Four days after his twenty-second birthday, October 1, 1885, and the autumn after his graduation, young Sampey began to teach in the Seminary. He was the baby of the class of 1885 and the baby of the faculty. In fact there were only two or three men younger than he in the entering class in the autumn of 1885. In order better to fit himself to teach Hebrew he had spent most of that summer of 1885, studying under Professor W. R. Harper in Yale University and at Morgan Park, Ill. Here was a teacher worthy to rank with Broadus, and just as Broadus had kindled a love for Greek and Homiletics, so Harper set the young instructor on fire with zeal for teaching Hebrew. Thus it came to pass that the young instructor was in love with his work in all three of the departments in which he was to labor. He taught Junior Hebrew, two hours of Junior Greek and one of Senior Greek, and assisted in Homiletics. Dr. Broadus graciously corrected the exercises in Senior Greek for the first year; but apart from this, all the written exercises in Hebrew and Greek and Homiletics were corrected by the new instructor. The third year after his entrance upon teaching the number of students in Homiletics rose to ninety, and a sermon from each man had to be corrected each month, besides the many weekly exercises in Junior Hebrew, Junior Greek and Senior Greek. Drs. Broadus and Manly saw that there was danger of losing their new helper by sheer weight of the details loaded upon him. The question forced itself upon them of adding a second

young man to share the work; and Mr. A. T. Robertson was invited to become an instructor in the Seminary.

The salary of Sampey for the first two years was only six hundred a year for the arduous work he carried. This was supplemented by a salary of four hundred from the Forks of Elkhorn Church in Woodford County, Ky., a church to which Dr. Riggan had ministered for five years; but about seventy-five dollars had to be deducted for railway fare, so that the total annual income from all sources for two years was only nine hundred and twenty-five dollars;—not a princely income for the work demanded, and much less so to get married on. But we're ahead of our story.

Young Sampey had lost his heart—his own words—in June, 1882, when Miss Annie Renfroe of Talladega, Ala., daughter of Rev. J. J. D. Renfroe, D.D., came to Commencement in Marion to sing for Judson College. In May, 1883, he became engaged to the same Miss Renfroe. After teaching a year in the Seminary (in 1886), Mr. Sampey claimed the hand of Miss Renfroe in marriage; and they have lived happily together, like a good story, ever after, or for thirty-seven years. Of five children born of this union two were taken in infancy, and three remain:—Mrs. Eleanora Floyd, Dr. John R. Sampey, Jr., and Mrs. A. C. Duggar, a missionary to Brazil.

When Mr. Robertson was elected instructor in the Seminary, Dr. Broadus explained to Instructor Sampey that in the division of labor the right of choice of departments fell to him as the senior in service. Knowing what a fine Greek student young Robertson was, Sampey chose Hebrew and Old Testament for his major, and thus left Greek and New Testament for his young colleague. He is very happy in the brilliant career of the man to whom he thus opened the door of opportunity thirty-five years ago. So greatly does he love the work in his own department that there is no sense of self-denial in the choice

made long ago. He doubts whether Drs. Boyce and Broadus had finer fellowship and comradeship than he and Prof. Robertson have enjoyed for more than a third of a century.

During the summers of 1886, 1887 and 1889 Prof. Sampey assisted Dr. W. R. Harper in summer schools of Hebrew, and took classwork in other Semitic languages under Dr. Harper and other Semitic scholars while assisting with the Hebrew. After the coming of Mr. Robertson into the teaching staff of the Seminary, Prof. Sampey offered optional work in the Old Testament prophets in the English Bible and also taught classes in Aramaic and Arabic. He also increased his quota of class work in Homiletics, thus somewhat relieving Dr. Broadus. When Dr. Manly was laid up for several weeks, after having been knocked down by a robber, Prof. Sampey carried the work in the English Old Testament. After a brief illness Dr. Manly died January 31, 1892, partly as a result of the blow on the head at the hands of the robber two years before.

6. PROFESSOR OF OLD TESTAMENT INTERPRETATION.

Prof. Sampey at once took up the work in Hebrew and Old Testament and was elected in May, 1892, as Professor of Old Testament Interpretation, the chair which he has filled for over thirty-one years. Without any associate or student helper he undertook to carry all the work in Hebrew and cognate languages and the English Old Testament, and that at a period when the Seminary was rapidly growing in numbers. The reading of written exercises and examination papers alone called for many hours of work that might be classed as close akin to drudgery. He lectured fifteen hours a week to his classes for a year and a half, when *he* suddenly came down with an abscess in the head, which finally burst and drained through the left ear. He was sent to Evergreen and Mobile, Ala. to

recuperate. It will always be a matter of grief to the professor of Old Testament that his collapse in the midst of the winter of 1893-4 was the immediate occasion of the development of organic heart trouble on the part of his noble colleague, Dr. Broadus. The periods of recitation and lecture in the two English Bible classes at that time covered ninety minutes, and it was tax enough to lecture for an hour and a half every other day; but Dr. Broadus generously offered to take the New Testament every day during the absence of his young colleague, promising to pay him back by the loan of the New Testament hours on his return to the Seminary. A week or so of this strenuous exertion overtaxed the heart of our great teacher and he developed a murmur through leakage. A year later (March 16, 1895) he passed to his reward. With the assistance of Mr. W. J. McGlothlin, Prof. Sampey completed the year's work in a satisfactory fashion. Mr. McGlothlin was elected instructor in Hebrew in May, 1894; and Junior Hebrew has been taught by one of the professor's associates ever since. The professor himself has averaged ten hours of lecture and seminar work a week for the past twenty-nine years.

Prof. Sampey received the degree of D.D. from Washington and Lee University in 1887, in his twenty-fourth year, and the degree of LL.D. from Howard College in 1901 and from Baylor University in 1920. For thirty-three years he has been Librarian of the Seminary.

7. TRAVEL.

Prof. Sampey was granted leave of absence for the latter half of the year of 1896-7 to visit Bible lands. He spent eleven weeks riding over the Holy Land from Kadesh-barnea in the south to Damascus in the north, covering both eastern and western Palestine. The trip was made for study and not for pleasure. He also visited Egypt, Italy, Switzerland, France and England, and arrived in Louisville six months after his departure.

Again in 1907 he was granted leave of absence for the spring term. Accompanied by his family, he spent six months in travel in Italy, Germany and Switzerland. In 1913 he made a flying trip of six weeks to Scotland, England, Holland, Germany and Switzerland, attending a conference in London between the British and the American sections of the International Sunday School Lesson Committee and also the World's Sunday School Convention in Zurich in July of that year.

8. EXTRA-SEMINARY ACTIVITIES.

(a) Sunday School.

Prof. Sampey has given much of his life to the work of the Sunday School. A pupil at six, a superintendent at fifteen, pastor at twenty-two, a member of the International Lesson Committee at thirty-two and for the past twentyeight years, he has devotedly contributed time and energy to promoting and improving the work of the modern Sunday School. Without a cent of compensation he has often given as much as thirty working days of each year to work on the International Sunday School Lessons. While faithfully striving to elevate standards in the Sunday School curriculum, he has earnestly opposed any and all educational fads which seemed to him to threaten the evangelical faith or to cripple the work of giving the Bible message to the masses of the people. While co-operating loyally in the preparation of the International Graded Lessons, he has steadfastly resisted every effort to cripple or shelve the Uniform Lessons.

The friendships formed as a member of the International Lesson Committee during these twenty-eight years have been a constant joy. As long as the committee was limited to sixteen members it was possible to become well acquainted with each man during a period of six years, and those who served two or three periods in succession

could become really intimate and confidential in their friendships. Since 1914, when the committee was enlarged to forty or more, there is naturally a tendency for the membership to fall into several groups which work together on sub-committees, and one cannot claim close knowledge of the life and character of all his colleagues.

The speaker is now second in length of service on the committee. For more than twenty-one years we two professors of Hebrew have been working side by side, and on no important lesson question have we ever been on different sides. Each is in position to appreciate what his colleague has meant to the ongoing of the work of constructing courses of study for the Sunday Schools of North America and the world.

(b) Pastor.

Prof. Sampey has served country churches as pastor through twenty-six years. He was ordained as pastor of the Forks of Elkhorn Baptist Church, on his twenty-second birthday. This old country church has been served by Dr. F. H. Kerfoot for three years, by Dr. John A. Broadus for three years and by Dr. G. W. Riggan for five years. There were seventy-three members when Prof. Sampey took charge. During a gracious revival in the summer of 1886 there were forty-one additions to the membership, thirty-six of them by baptism. After a pastorate of six years, Prof. Sampey resigned because of heavy work in the Seminary. January, 1904, he was again called to serve as pastor, and continued for eleven years. During this second pastorate the church erected and paid for a handsome house of worship with modern conveniences and equipment. The membership continued to grow. After an absence of five years Prof. Sampey returned in February, 1920, for a third pastorate with the Forks of Elkhorn church. Each spring he holds a meeting of eight days for enlistment and indoctrination and in the sum-

men an evangelistic meeting of fifteen days for the winning of the unsaved. The membership has now grown to three hundred and twenty, the highest figure it has attained during the one hundred and thirty-five years of its history.

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(c) Lecturer in Institutes.

About two months of each year for the past twenty-five years has been given to lecturing in summer assemblies, encampments, institutes and training schools for Sunday School workers. Prof. Sampey was a pioneer in this work of Seminary extension, and took to the people the results of his study as a professor; he so popularized the message that the people continually asked for more such service. Most of his vacations have been spent in lecturing and preaching throughout the South, with occasional excursions into the North. During the past three years he has held ten evangelistic meetings in country, town and city churches. During the World War the Professor's *Dienstlust* led him to do large unofficial educational and religious service in the army camps.

9. LITERARY PRODUCTION.

Prof. Sampey has an intensely active temperament and has thrown himself with such enthusiasm into various forms of active service for the Kingdom that his output of books is not large.

His "Syllabus for Old Testament Study", first issued in 1901, has passed into the fourth edition, about five thousand copies of previous editions having been sold. This Syllabus is a by-product of the Professor's lectures in his classes in the English Old Testament. It contains as full a bibliography of the conservative, mediating and radical schools of Old Testament scholarship as the most ambitious student in any class could ever hope to ex-

man in ten years usually. More than that, each title is evaluated by the author in one or two short sentences, so that the reader may know what to expect. As the Hebrews throughout fields of thought. The body of the work is an analysis of the books or large themes of the Old Testament for the benefit of the student, who has little time, and sometimes less inclination, to break up the Old Testament into its natural sections. The work is concluded with a necessary chronological chart and index. The book is well fitted for the task for which it was intended. It is a teacher's *ready means* for his students and his own. "The Heart of the Old Testament," first issued in 1909, was widely used in teacher-training work among Southern Baptists. Seventeen thousand copies of the first edition having been sold, it is now out in a new and revised edition. It has been translated into Portuguese and Chinese. It aims to call the attention of the young people in Christian homes and schools to what is most worth while in the Old Testament. Its viewpoint is the conservative and evangelical position which predominates in the Syllabus for Old Testament Study. While it is not Old Testament history, nor literature, nor theology, it dips into all these departments and draws upon them to the extent of amalgamating the best elements of the Old Testament for popular instruction in institutes and training schools. The author of the work, being a frequent instructor in such bodies, is doubtless a past master in making it glow with interest and attractiveness. In 1907 the Sunday School Board of the Southern Baptist Convention issued a year's lessons for advanced classes on "The Ethical Teaching of Jesus." Prof. Sampson having prepared the outlines was asked to write the expositions also, and copies of the lessons were put in book form. In 1908 Prof. Sampson delivered to the American Baptist Publication Society his English revision of eight

books of the Old Testament to be printed as part of an *Improved Edition of the Bible*. Other revisers were Drs. W. R. Harper, Ira M. Price, and B. C. Taylor. After considerable delay the completed volume appeared in 1912. Prof. Sampey revised the translation of First and Second Chronicles, Ezra, Nehemiah, Esther, Song of Solomon, and Lamentations.

In February, 1911, Prof. Sampey delivered five lectures before the Faculty and students of the Southern Baptist Theological Seminary, on the Sunday School Board foundation, on "The International Lesson System: The History of its Origin and Development". These lectures were published in the fall of 1911, with the addition of much valuable material, and with useful appendices added thereto. The book contains all the lessons, both uniform and graded, that were issued by the American section of the International Lesson Committee down to the date of publication. The International Lesson Committee at its annual meeting in April, 1912, passed a resolution expressing its keen appreciation of the important service which had been rendered to the Sunday School work in the preparation of this excellent history of the International Sunday School Lesson System, and congratulated the author upon the admirable contribution which he made thereby. It is sincerely hoped the author may be persuaded to bring the work down to date.

Our professor's busy pen has contributed articles to the "Review and Expositor" and other theological reviews. He has also written for the weekly religious papers, Sunday School lesson helps, etc. He has, however, always preferred speaking to writing. In other words, he has not been inoculated with *Publicationslust*, as the Germans say, but rather with *Dienstlust*. His chief delight is in teaching and preaching. Prof. Sampey is now working on a commentary on Isaiah. His promises for the future include a brief commentary on Genesis.

He wrote a series of twenty-five lessons on "The Gospel in the Psalms" in the Sacred Literature Course for the B. Y. P. U. of America in 1904. He also wrote a series of about thirty articles for *The Baptist World* entitled "Glimpses of the Prophets". Although there were large requests for the publication of both of these series, neither has been put in book form.

10. CRITICAL PLATFORM.

From what has been said, one may infer the critical position occupied by our professor. The prominence and fundamental character of the work which one in his chair is required to perform, calls for a statement of the critical platform from which he heralds forth his message. Hence after the usual reportorial persecutions, the writer succeeded in wresting from him substantially the following statement of principles regarding his belief and teaching:

John R. Sampey grew up in an evangelical home in which the Bible was held in reverence as the inspired Word of God and the one authoritative revelation of doctrine and duty. The teachers in the Southern Baptist Theological Seminary also held the same view of the nature and authority of the Scriptures. Dr. Basil Manly, Jr., in *Old Testament Interpretation* belonged to the school of Hengstenberg, Keil and Delitzsch and combated the views of Kuenen and Wellhausen. In the New Testament Dr. John A. Broadus taught his pupils to believe in the entire Bible as inspired of God. He proclaimed the permanent and paramount authority of the Bible. His scholarship was so broad and accurate and his presentation of the material so attractive and winsome that he held almost all of his pupils to such high and worthy views of the origin and value of the Scriptures.

During the summer of 1885, while preparing to teach in the Seminary, young Sampey, under the leadership of

Dr. W. R. Harper, was introduced to most of the questions of Old Testament Criticism. He read with great interest the debate in *Hebraica* between Dr. Harper and Dr. William Henry Green on the merits of the modern critical view of the Pentateuch. His own view however remained unshaken, and more and more he found himself unable to follow the hypotheses of the divisive critics. For the past thirty-one years Prof. Sampey has taught the large class in Old Testament English, and his continuing studies have confirmed his conservative views of the earlier years. The writings of A. B. Davidson, Jas. Robertson and James Orr, have been of material help to him in this work.

Prof. Sampey has long taught the theory of a progressive revelation in the Bible. This view differs widely from the theory of a naturalistic evolution from animism and fetishism to monotheism. The emphasis is on revelation rather than mere human thinking, though the psychological preparation for receiving revelation is constantly emphasized in his classes and writings. The early revelation was fragmentary and in many styles, while the revelation in Christ Jesus and his Apostles is complete and final, perfection being attained in our Lord and His teaching.

Prof. Sampey tries to study and teach the Old Testament not as a Jew or a mere investigator in the Semitic religions, but as a Christian. Hence he seeks to present the Old Testament as Jesus did; for he regards Jesus as the best interpreter of the Old Testament. While using historical and grammatical exegesis freely, he does not forget that there is a pneumatic interpretation which sees deeper than the grammatical pedagogue may ever hope to see.

During the summer of 1887, while preparing to teach in the Seminary, young Sampey, under the leadership of

CONCLUSION.

The words of John the son of James are ended. It remains for the speaker to add as a conclusion to this sketch a bit of personal experience.

John R. Sampey first really appeared on my horizon in the International Sunday School Lesson Committee in 1902. Twenty-one years of service together on the same team, have revealed us to each other as nothing else could have done. I have gradually seen in him the emergence of attributes and qualities of character that at first I never suspected of being there. These have come to the surface, through tests on the Lesson Committee, that many a smaller man could never have survived.

I have seen him tried by grilling situations which would have thrown the majority of men into a passion of anger; but he sat as calm as a judge on the bench. Sharp words and stinging remarks could not ruffle his placid disposition.

Sometimes when a committee was split in two on some point and the discussion waxed hot, and it looked as if passion would rule, Sampey, with a quiet poise and impartiality would so mediate between the opposing factions that each side thought it had won its point.

His large knowledge of the whole Bible, New as well as Old Testament, has made him without a peer as Chairman of the Uniform Lesson Committee for the past nine years. His wide range of vision, and the individual observations he has made on the fields where he has held institutes and taught teachers, have made of him a successful advocate of the needs and rights of Sunday School folks all over the land. Although he believes in the graded and group lessons where they can be successfully used, he claims the same privilege for those who can use no other than the Uniform Lessons.

In blocking out new lessons, his originality, resourcefulness, ideas of symmetry, and knowledge of the requirements of our growing modern Sunday Schools, have marked him, in the best sense of the term, as a leader who possesses those elements that attract and carry the people with him.

As a man and scholar, he is refreshingly human: uniformly genial, kind, charitable, optimistic, interesting, instructive, and extravagantly generous with his time and talents, to every call for service.

These outstanding Christian attributes and characteristics find their explanation in his loyalty to Jesus Christ.

Editorials by the Review Editor.

AS TO BIBLE READING TODAY

Commissioner Thomas Estill, of the Salvation Army, New York City, made this remarkable statement recently:

"Among people of Broadway, Wall Street, Park Row, and in practically all of the business and professional districts of New York, the Bible is being read more today than ever before and more than any other book. You can reach out at random in the crowded streets and stand a good chance of putting your hand on the shoulder of a person who either has a Bible in his pocket or at least keeps one in his desk for daily perusal. So do not jump at conclusions when you see a bulge in a man's hip pocketThe bulge in the pocket is just as likely to be a Bible as a flask, or, we may add, a pistol—perhaps more so."



MASSON'S SURVEY OF CURRENT BOOKS.

Thomas L. Masson, in his *Survey of Recent and Current Books in The World's Work*, December, may be too summary and slashing to suit some of his readers, but some of his judgments and comments arrest attention and deserve consideration.

"I have passed the last two months," he says, "in making as complete a survey as possible of our current religious literature and the most I can say is that I am still alive to tell the tale. Why is it, I am continually wondering, that religious books when they are authoritative and sincere are almost invariably dull, and when they are popular are almost invariably vulgar?"

After expressing agreeable surprise to discover in Michael Papin's "From Immigrant to Inventor" a very interesting and human book, he contrasts with it sharply Dr. Parkhurst's "My Forty Years in New York": "With the best opportunity in the world for writing an interesting story about New York and his life, he has begged the whole affair, and produced a very unsatisfactory volume. He gives a lame and halting account of his career as a reformer."

Wayne C. Williams' "William Jennings Bryan," "a study in political vindication, of something less than fifty thousand words," prompts

the reviewer to console himself with the thought that if Mr. Bryan had undertaken the job himself "he would have taken a hundred thousand at least."

Two "religious books" which he finds "reek with human interest" and as absorbing as any thriller he has read for months; are "The Golden Rule in Business" by Arthur Nash (Revell) and "The Thomas Jefferson Bible" edited by Henry Jackson (Boni and Liveright). "While I do not agree with Jefferson, and, to be candid, his method of re-making the New Testament to suit himself shocked me, that is of no importance at all compared with the book itself and with the lively remarks written about it by President Jackson of the College for Social Engineers."

"Mr. Nash's book," he says, "is a perfectly simple, bold account of how he ran his business according to principles laid down by Jesus, and how he thereby saved it from bankruptcy, and made it over into a going concern. It is a plain tale by a plain man, and it seems to me to get close to the heart of the labor problem. It is an object lesson in the brotherhood of man."

He has a word to say on extant translations of the New Testament. "I have read all of them—not completely, but I have compared the most prominent passages with the King James Version. On the whole I think Moffat's translation is the best, and I understand quite well why this translation, as well as Ballentine's and Weymouth's, are extremely necessary and valuable to any student. But, in spite of the flood of new translations I cannot but think that they are overdone." He confesses, too, that among all the translations, commentaries, sermons, and "uplifting books" he has come across "very few gave him any more accurate or genuine sense of spiritual values than can be formed by a constant reading of the King James Version of the New Testament."

"I have passed the last two months," he says, "in a complete survey as possible of our current religious literature and the most I can say is that I am still alive to tell the tale. Why is it? I am continually wondering that religious books when they are authentic and sincere are almost invariably dull, and when they are popular are almost invariably vulgar?"

LOYD GEORGE AND THE NEW CHRISTIAN STATESMANSHIP
 "From Immigrants to Inventors," a very interesting and human book in The Visit of Lloyd George to this country, and its sequel at home has made him again a subject of world-wide interest and discussion. Ludius H. Bigbee, in a recent book, selects six names as representative of our outstanding way of the leaders of the world's thought and action today, and tries to interpret them in the light of what we believe to be Christian standards of truth and duty. Lloyd George is among them, classed with Clemenceau and Behn as one of the practical

statesmen who are largely responsible for the political policies which now dominate the troubled life of Europe. What he says is interesting and in some respects worthy of more than a passing thought. It is significant, he notes, that Lloyd George is the only one of the six who is actively and publicly associated with a Christian church. His first political mentor was the president of a small Baptist theological school. His first teacher, an uncle, was the village cobbler, but also the preacher in the Non-Conformist Chapel that he attended. He has never hesitated to avow his devotion and indebtedness to the little group of Welch Baptists under whose influence and early training his ideals were formed. He has often said that he owed more to the chapel than to the school, or any other institution that has entered into the shaping of his life.

His first training ground for parliamentary debate was the village blacksmith's shop, where the doctrines of the Christian faith were discussed by moral theologians. He "only just escaped the Christian ministry," and has never ceased to love the Welch hymns and simple services of the Non-conformist chapels. About his religious faith there is the rugged simplicity which reminds one of Lincoln's faith as it expressed itself under the pressure of the responsibility which came to him in the Civil War. If Lloyd George is the greatest figure in English history since Gladstone, as his biographers have insisted, it is certainly significant, as Mr. Bigbee says, that both of these strong men were rooted and grounded in religious principle and Christian faith. But Mr. Bigbee does not hesitate to show us the other side of the shield when he comes to deal with Lloyd George as a statesman. There, he thinks, the secret of his long continuance in office during the stormy days, when changing public opinion swept many other leaders into oblivion, was to be found in his gift of adapting himself and his opinions to these swiftly changing situations—in short his ability to compromise. This it was that enabled him to reconcile antagonistic points of view and hold together in a coalition government parties that had very little in common. Inconsistency has never seemed to disturb him any more than it did Gladstone.

He is democratic, to be sure, and liberal in spirit, but he is a free lance and believes in keeping the party machine on his side. The question arises: Does his statesmanship bear the scrutiny of Christian principles? Mr. Bigbee thinks not. Out of the present welter of the world's confusion, there is to come, he is sure, a new type of statesmanship. It will ask a new question when it comes to determining public policy. Not, is it politic? But, is it right? Intrigue, secretiveness, deceitful diplomacy must go. Mr. Lloyd George has not caught the vision of the new Christian statesmanship, but clearly he is not yet at the end of his career as a statesman.

BOOK REVIEWS.

I. BIBLICAL INTRODUCTION.

The Bible Story. By the Rev. James Baikie, F. R. A. S. Containing 50 full illustrations in colour. The Macmillan Co., New York. 1923. Pages 472. Price \$5.00 net.

The pictures are very attractive and the book is altogether gotten up on a grand scale. The stories are told with skill and are not given in the Bible language as in *The Child's Bible*. The bulk of the Bible is put in story form and will be useful to all who wish their children to read a book of this kind. Mr. Hartley made a special trip to Palestine to be able to make these pictures.

A. T. ROBERTSON.

"The New Palestine". By W. D. MacRackan. The Page Company, Boston, Mass. 1923. \$5.00 net.

Multitudes of books have been written of the Land of Palestine, but this new book, "The New Palestine", comes as a most welcome contribution. Few countries have been so often invaded and so frequently torn by strife and war as has Palestine for the period of thirty-five centuries. But in recent years the land has been led into a period of new freedom. This book is a vivid and authoritative account of the deliverance of the land from the Turkish rule. It contains actual experiences in the land of Palestine to-day, and the movements of the peoples in their daily life.

Most Americans are grossly ignorant of actual conditions in the "Holy Land". A proper circulation and study of this book will do much to dissipate that ignorance.

The book is profusely illustrated with pictures in color. There are fifty-eight full page illustrations. The book carries

with it a charm and fills one with a desire to know more of the "Holy Land". It should be in the library of every real Bible student.

H. I. HESTER.

The Lord of the Incarnation. By Gertrude Hollis. Morehouse Publishing Co. 302 pages. 1923. \$2.00 net.

The author displays a knowledge of Palestine, its peoples, geography, natural history, manners and customs, modern Jewish life, and "the Holy Places." She gives in the first part of the book a comprehensive history of the land from prehistoric days through the inter-biblical period, the New Testament days, and then through its checkered career to the capture of Jerusalem by General Allenby. This is an excellent recital of the facts in simple and attractive language. She might have been more reverent in some expressions and certainly should have shown more regard for the supernatural.

The chapters on the geography, peoples, customs, and life of the land are splendid productions.

KYLE M. YATES.

II. OLD TESTAMENT.

The Literature of the Old Testament in its Historical Development. By Julius A. Bewer, Ph.D., D. Theol. New York, 1922. Pages 452. \$5.00 net.

Professor Bewer's book is one of a series of volumes under the general caption "Records of Civilization, Sources and Studies," edited by James T. Shotwell, Ph.D., Professor of History in Columbia University. The series contains documents in translation, commentaries and interpretations, and bibliographical guides. In order to keep the volume in reasonable bounds it was decided to shorten the quoted text of the Old Testament.

If one wishes to compare the modern critical view of the Old Testament with the view which has held the field among Christians and Jews for two thousand years, Professor Bewer's

book is as good a volume as could be found. The modern critical scholar of the prevailing school takes issue constantly with the account which the Old Testament as we have it gives of itself. Naturally he also takes issue with the view of the Old Testament entertained by Jesus and the Apostles. The printing press is busy day and night sending forth volume after volume to persuade modern Christian readers to give up the doctrine of an inspired and authoritative Bible. In many Christian institutions the teachers accept and proclaim in its entirety the anti-supernaturalistic view of the Bible. Miracles and divine revelation are either ignored or explained away. Beautiful phrases are employed by some to quiet the fears of believing readers; but the effect of the criticism as a whole is greatly to diminish respect for the messages of the historians, poets and prophets. Warm praise of passages in Amos, Hosea, Isaiah and Micah does not atone for caustic criticism of much of the history and numerous sections of the prophetic writings. By omitting passages as interpolations the tone of a book may be completely changed, as in the case of Ecclesiastes and Job.

Professor Bewer is usually quite considerate of the feelings of the reader who loves the Old Testament. He has many passages of real beauty in describing the work of prophets and poets. When he makes his own translation of a passage he displays accurate knowledge of the original. His presentation of the case for the modern critical school is as attractive as it could well be made. I still believe that the testimony of the Old Testament concerning itself is trustworthy, and that the modern bias against the supernatural has led many excellent scholars into the bog.

JOHN R. SAMPEY.

Student's History of the Hebrews, by Laura A. Knott. The Abingdon Press. 413 pages. 1923. \$2.00 net.

This is a remarkable book. The author has mastered the field, so to speak, and has prepared a volume that would take its place alongside the greatest of its kind. From a pedagogical standpoint it is a masterpiece. She has designed it for the youth

of the land and it would prove an interesting study for any young man or woman. One shudders to think, however, of the impressions it would leave on the young and plastic minds. There is an absolute disregard of the supernatural in the early history of the Hebrew race. The words "legends" and "traditions" are used quite generally in speaking of Biblical history. God's leading and guiding hand is left out. Laws and ideals alike are the result of man's inventive genius.

It is all the more tragic because it is clearly seen that the author strives to assert her faith in the word and person of the Almighty. It is too bad that she thought it necessary to swallow the current critical theories as to the supernatural.

For a mature person who is well grounded in the fundamentals this is an excellent book, but for the immature student—never.

KYLE M. YATES.

Century Readings in the Old Testament. Edited with Introductions and Notes. By J. W. Cunliffe, D.Lit., Professor of English in Columbia University, and H. M. Battenhouse, Ph. D., Associate Professor of English Literature in Penn. State College. The Century Co., New York. 1923. Pp. 384. \$2.00.

"The aim of this volume", say the editors, "is to present such selections from the Old Testament as are deemed of outstanding literary excellence and importance in a form suitable for use in class or for purposes of private study". Brief introductions and notes accompany the selections in order that the ordinary reader may understand what he is reading. The selections are arranged in paragraphs without the verse numbering. Printing and binding are well done and the volume is attractive in every way. The lover of the Bible will naturally miss many chapters that he would like to have others read and study, but the selection commends itself as a fine sample of Old Testament literature. Here and there the introductions and notes reveal acceptance of the dominant critical view of the authorship and date of certain books or parts of books.

JOHN R. SAMPEY.

III. NEW TESTAMENT.

The Jesus of Our Fathers. By John W. Good, Ph.D. 1923. The Macmillan Co., New York. Pages 842. Price \$6.00

In a leisurely way the author has presented a wholesome exposition of the Gospel narratives. There are 100 pages of indices. There is no parade of scholarship and no great evidence of technical knowledge of the criticism of the subject. But the writer has a definite purpose to be loyal to Christ and he tells in faithful language the known facts about Christ. The book can do only good to all who read it. A. T. ROBERTSON.

A Grammar of the Greek New Testament in the Light of Historical Research. By A. T. Robertson. Fourth Edition. The George H. Doran Company, New York. 1923.

The First Edition of this great Grammar appeared July 1, 1914, nine years ago. In a fine article appreciative of Dr. Robertson's scholarship, appearing in the "Religious News Notes", the publishers said: In spite of the world war and the period of depression since, and in spite of the great size and cost of this book, three large editions have been exhausted, and the fourth edition is now nearly ready." Nothing comparable to this notable record has, we believe, occurred since Cardinal Francisco Ximenes printed the Greek New Testament under the auspices of the University of Alcalá or Complutum, 1514, exactly four hundred years before the appearance of Dr. Robertson's Grammar.

The first copy of this Fourth Edition Mr. George H. Doran, the publisher, had made on special paper and bound in Morocco and buckram as a special Jubilee Celebration gift to Dr. Robertson. It is a copy *de luxe*, a superb gift, with an inscription from the publisher. At the same time the Geo. H. Doran Company brought out a Jubilee Circular, edited by Dr. S. Angus of Sidney, Australia, in honor of Dr. Robertson, which contained tributes from the foremost New Testament scholars of the world.

The excellence of this Circular has never been equalled, we think. Dr. Robertson is to be congratulated on having such a great publisher, and the publisher on having such a great author.

It may be interesting to note that the Sixth Edition of Dr. Robertson's short Grammar of the Greek New Testament appeared last summer. It has been translated into five foreign languages. This record of ten editions for the two grammars has, we believe, never been surpassed,—and this is enough to say about any grammar.

W. HERSEY DAVIS.

Paul, Son of Kish. By Lyman I. Henry. 1923. The University of Chicago Press, Chicago. Pages 347. Price \$3.00 net.

The author tells the story of Paul in a way to interest the young. It is largely fancy, to be sure, yet it is not unrestrained, but chastened. The known facts are used skilfully. The book will serve as a good introduction to the study of Paul by boys and girls.

A. T. ROBERTSON.

The Realism of Jesus.. A Paraphrase and Exposition of the Sermon on the Mount. By Prof. J. Alexander Findlay, M. A., Didsbury College, Manchester. 1923. George H. Doran Co., New York. Pages 182. Price \$1.50. Second Edition **Studies in the Teaching of the Sermon on the Mount.** By Arthur W. Robinson, D.D., Canon of Canterbury. 1923. George H. Doran Co., New York. Pages 106. Price \$1.75.

Two new books on the Sermon on the Mount show that the interest in this theme has not died out. It never will die out. In fact, men are just beginning to take the great sermon seriously as a program for every day living.

Dr. Findlay has twenty-six chapters on the discussion besides a paraphrase. The papers are pointed and practical applications of the wisdom of Jesus on human relations and they are well adapted to the wants of people to-day.

Dr. Robinson's book belongs to the Student Christian Movement in England. He aims rather to set forth the ideals of Jesus in a broad way in contrast to those of the past and to

those of the current teachers. The two books supplement each other very well and neither exhausts all the wealth of meaning in the Sermon on the Mount.

A. T. ROBERTSON.

The Eucharist in St. Paul. By Stuart L. Tyson. 1923. The Macmillan Co., New York. Pages 62. Price 75 cents.

The author has made a very careful and suggestive study of the teaching of Paul about the Lord's Supper. He is rather too positive that Paul thought Jesus instituted the Eucharist a full day ahead of the regular passover meal. But he makes a straight-forward interpretation at most points. He denies that Paul is a sacramentalist or has any sacrificial idea in his teaching about the Eucharist.

A. T. ROBERTSON.

The Teaching of Jesus and the Jewish Teaching of His Age. By Rev. Thomas Walker, D.D. 1923. George H. Doran Co., New York. Pages 381. Price \$5.00

Dr. Walker has done a real service in giving the teachings of the extra canonical Jewish literature between 200 B. C. and 100 A. D. Besides these he has placed the teachings of Jesus so that one can see for himself the likeness and the dissimilarities. Besides, he has given careful discussion of the various points in detail. The book is one for serious students who are willing to work and it will repay hard work.

A. T. ROBERTSON.

Licht vom Osten, Das Neue Testament und die Neuentdeckten Texte der hellenistisch-romischen Welt. Von Adolf Deissmann. Vierte, völlig neubearbeitete Auflage, mit 83 Abbildungen im Text. 1923. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. Pages 447. Geheftet, s frcs 18. Gebunden, s frcs 24.

It is fine that Dr. Deissmann has been able, in spite of the turmoil in Germany, to make a thorough revision of his great book, for it is a great book. He has brought the volume up to

date with fresh illustrations from the papyri and inscriptions. The book is absolutely indispensable for any student who wishes to make original researches into the language of the New Testament and the early history of Christianity. Scholars everywhere will rejoice to see this proof of the perseverance of Dr. Deissmann in the midst of great difficulties.

A. T. ROBERTSON.

The Epistle of St. Paul to the Colossians. Four Lectures by the Rev. Maurice Jones, D.D. 1923. Society for Promoting Christian Knowledge, London. Pages 119. Price 5 shillings net.

This little book consists of lectures at the Oxford summer school and shows all the vigorous scholarship of Dr. Maurice Jones. He is full and fair in his discussion of the Gnostic heresy at Colossae. He makes good use of the Greek text and the book is a fresh and handy commentary on the Colossian Epistle.

A. T. ROBERTSON.

The Minister and His Greek New Testament. By A. T. Robertson, D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky.

The author of this volume is so well known the world over as a New Testament scholar of the highest rank that his name alone as author insures the excellence and reception of the book. Although surprising in its uniqueness, it is such a book as one would expect from the author of the great "Grammar of the Greek New Testament in the Light of Historical Research".

This book is a message and a challenge to the Christian ministry. In his inimitable way the author presents the absolute and relative utility of the study of the Greek New Testament. After reading the book one wonders that there should be any preacher who does not know the Greek New Testament.

The treatment of the subject is charming in its originality. There is no stereotyped outline, but an outline of surprise and

human interest. What have the Greek papyri and ostraka of interest and value to a preacher? What are pictures in prepositions? and how are they helpful to ministers? Are there such things as sermons in Greek tenses? If so, can one find them? How can one learn to read the Greek New Testament without a teacher? Has anyone ever so learned it? What kind of message do preachers who study the Greek New Testament have for the people? The discussion of these and kindred topics awaken in one a great longing.

One does not see how a reader could go through this book without a great love for the Greek New Testament and a determination to know it. It is the result of the experience of years (35) in teaching preachers by a master. He knows preachers and their needs and trials and temptations. He loves them. He desires that they may know the richness of the New Testament.

Many unique and helpful suggestions as to the study of the Greek of the New Testament are given throughout the book. Every minister ought to read it. To those who know and use Greek it will come as a revelation. To those who have no knowledge of Greek it will come as an insistent call to take up the study of the Greek New Testament.

This book will appeal not only to ministers but to all those who love the New Testament. It is not necessary to have a technical knowledge of Greek to feel and understand the force and value of its message. It is readable, it is fascinating.

W. HERSEY DAVIS.

The Making and Meaning of the New Testament. By James H. Snowden. 1923. The Macmillan Co., New York. Pages 311. Price \$2.50 net.

In this one volume Dr. Snowden gives a summary view of the background of the New Testament, the Books of the New Testament, The Life of Jesus and the Spread of Christianity. He has thus covered the whole New Testament field. Dr. Snowden has the gift of making his subjects popular. The book is

written in a free and easy way and will be helpful to many who would not read a more technical treatment.

A. T. ROBERTSON.

New Testament Teaching in the Light of St. Paul's. By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin. 1923. The Macmillan Co., New York. Pages 320. Price \$2.75 net.

Dr. McNeile has done a useful thing in comparing the Non-Pauline teaching in the New Testament with that in the Pauline Epistles. That he has done it ably goes without saying with any one who knows his *St. Paul*. Great as Paul is, he did not write all of the New Testament.

A. T. ROBERTSON.

The Riverside New Testament. Translated by William G. Ballantine, D.D. 1923 Houghton, Mifflin Co., Boston. Pages 449. Price \$3.00.

New translations of the New Testament seem to be the order of the day. Dr. Ballantine's translation is not without merit. There are no verse divisions, though the chapter divisions are retained. Quotation marks and paragraphs are used, though some of the paragraphs are quite long. The author tries to distinguish to some extent between the Greek tenses. The translation will be found useful.

A. T. ROBERTSON.

The Acts of the Apostles Translated from the Codex Bezae. With an Introduction on its Lucan Origin and Importance. By Canon J. M. Wilson, D.D. 1923. Society for Promotion of Christian Knowledge, London. Pages 96. Price 3s. 6d.

The divergence of the text of Codex Bezae from that of the Vatican Manuscript in Acts is well known. Blass advocated the idea that Luke issued Acts in two additions, that of Codex Bezae being the later, and the shorter one. This translation will enable the English reader to compare the two texts.

A. T. ROBERTSON.

The Fourth Gospel. By the Very Rev. Henry Scott Holland, D.D. Late Regius Professor of Divinity in the University of Oxford. 1923. John Murray, London. Pages 174. Price 6 shillings net.

Dr. Scott Holland has produced a very able defence of the historical worth of the Fourth Gospel and the Johannine authorship. He is brief and untechnical, but very forceful. He argues that the Synoptic Gospels really present the same picture of Jesus and one that demands the added touches in the Fourth Gospel which assumes the synoptic story and interprets it. It is well done.

A. T. ROBERTSON.

IV. THEOLOGY.

Religion and Modern Thought. By George Galloway, D.Phil., D.D., T. and T. Clark, Edinburgh; Charles Scribner's Sons, New York City. 1923. 336 pp. \$2.50.

With penetrative insight into the essentials of religion and masterly handling of the intricate data of modern thought, Dr. Galloway, in this series of essays, has produced an admirable work, scholarly and profound. It is eminently fitting that one of his attainments and temperament should undertake to do the thing that needed to be done: to present in the terminology of modern thought an apologetic for the Christian religion which would be so persuasively stated as to evoke a sympathetic hearing, if not acceptance. For clearly envisaged under aspects of the present religious outlook is the spirit of criticism with the harsh voice of dissatisfaction: dissatisfaction with old methods, old systems, old institutions. The outbreak may be helpful or it may be dangerous: it will be dangerous if criticism is inspired by passion and prejudice instead of being illumined by sane and clear ideas. One of the chief characteristics of the book is just that sanity and that clarity of ideas. There is no flaunting of a superior intellectualism which could produce only apathy or defiance, but an earnest effort to think things togeth-

er in the realms of both religion and modern thought, theology and philosophy.

But religion and modern thought are elastic terms; they are characterized more by their comprehensiveness than exclusiveness. On the one hand, *religion* is regarded as mere superstition or as an adjunct which will be discarded when man shall have attained to the heights promised by positivistic philosophy; or as an effort of the heart to find satisfaction in something higher or greater; or the conserving of certain social values in the aggregate life of the community, or as the life of God in the soul of man. On the other hand, what does one mean by the term *modern thought*? Has he in mind the pantheistic conception of an eternal substance advocated by Spinoza, or of an absolute spirit by Hegel, none the less pantheistic, or the creative activism of Eucken, or the blatant materialism of Hume, the personalism of Bowne, or the pragmatism of James? One is almost bewildered by the multiplicity of probabilities which the modern mind has presented in the fields of philosophy and religion. But the author moves along with sure foot from one realm to another and gives assurance to the reader that he is no blind guide. The result is that the kernel of the book is found, not in something which is hypothecated, but in that which is necessitated both for any adequate conception of religion or for any legitimate world-view. Religion must not be depersonalized,—whatever values it may have result from the reality of a supreme personal being who is in communication with man. Religion is an equation in terms of personal fellowship. Likewise, in the sphere of the metaphysical, no system of philosophy which identifies God with the creation and makes all existence mere passing phases of some absolute, can be accepted. If a free conscious personality is a category of human experience, we cannot claim more for the creature than we should for the Creator. But to postulate such with reference to God is to necessarily admit of some form of theism. If God can act in a supernatural way upon the human soul either by revelation, inspiration, or regeneration, in the spiritual sense, we cannot successfully show that He has no such power to act upon the material world in a supernatural way,—but to admit the latter is also to accept the miraculous.

God is both immanent and transcendent; the issue of supernatural religion stands or falls with that world-view which recognizes God as within *and* without.

The title chosen for the volume, though it forms the heading of no single essay, indicates the general spirit and motive of the work. The problems dealt with are those which modern thinking raises in reference to religion and theology. The author is in full sympathy with the desire of many to see religious ideas and doctrines revised and brought into harmony with modern thought. As pointed out, however, the term modern thought is very elastic, and to bring religious ideas and values into strict harmony with *some* forms of modern thinking would be to invalidate religion,—and such is an impossible task. On the other hand,—and this is perhaps the chief claim of the volume for preachers who recognize the demand that the philosophy of the Christian religion shall be clearly stated, defensively and persuasively, and that dogmatics and apologetics be relieved of their offensiveness,—the line of demarcation is drawn, the superficial and essential differentiated, and by a process of argumentation and lofty appeal the claims of religion are substantiated. The work is deeply suggestive and genuinely helpful. As provocative of thought, there will be grounds for disagreement; as a scholarly contribution it will bear reading but must be studied. To approach the volume in this way one will be able to articulate his own convictions more clearly, to appreciate more the impulses of other men's thoughts, and all the while to find delight in the fellowship of a master mind and to cherish a book as a friend.

J. MCKEE ADAMS.

Personal Immortality. By Rev. A. Gordon James. George H. Doran Company, New York City. 1923. 148 pp. \$1.50 net.

To institute an inquiry into the Christian doctrine of the after life, one must examine not merely the implications of the Christian teachings, but also the very ground work of the Christian religion itself. The Biblical doctrine of immortality was progressive in its unfolding, and was the more clearly set

forth as the individual was made prominent. The culmination of such a line of development was reached in the New Testament with its recognition of personality as something sacred and its ascription to the human soul the quality of infinite worth. Such teachings, however, are the resultants of a loftier conception,—their value obtains only in virtue of the reality behind them. The transcendent interests of the soul of man were inseparably bound up in the lowliness of His Incarnation, and the glory of His resurrection dissipated the shadows and misgivings which surrounded

“The prophetic soul
Of the wide world, dreaming on things to come”.

Christianity is not alien to the realm of the transcendental, but proffers in its message of glad tidings an answer to every legitimate longing of the heart. Where the perplexities of the present and the problems of tomorrow annoy, and the anxious spirit looks with fear upon “the veil of the future which no man can lift”,—just there the gladsome note of the certainty of faith in Him brings not only comfort and conviction, but assurance. The Christian religion cannot be separated from faith in immortality. Its essential message cannot be terminated with a gospel of good-will and social righteousness which seeks only the immediate alleviation of conditions where the “inner-wrongness” is too apparent. It is to the person,—the individual Here but destined Yonder, that it relates its heavenly treasures.

In some preliminary statements the author shows the utter unreason of the view that a belief in a future life has been disproved on the basis of a universal belief, a universal dissatisfaction with the present world, the changed attitude of science to the question of a spiritual universe, the attitude of modern thought in its quest for the absolute, the psychological data which indicate the possibility of personality functioning apart from the body and the survival of the spirit. But survival of the spirit is not the same as immortality, nor is the subject of immortality primarily concerned with that which is psychological: it is a religious question and from that standpoint must be approached. Fundamentally, therefore, the fact of immortality

must be traced to the character of God—a God who is Love and Father—and His desire for fellowship with His creatures. Personality is sacred because of its kinship to God; this is the guarantee of its continued existence, and it is unbelievable that a God of loving Fatherhood will permit that sacred and kindred personality to be ultimately lost.

In such statements there is a splendid presentation of the grounds of a reasoned belief in the after-life, and the argument is made with candor and force. But one has difficulty in following the writer in some of his conclusions. That God is Father of all men as Creator does not necessitate the salvation of all men to prove His Fatherhood. What men are within themselves has something to do with their ultimate salvation. Redemption is potential for every man but effective in that realm where the natural relation between God and man has issued by faith into that of spiritual fellowship through regeneration. That God is love does not imply that He must save every soul or else demonstrate His impotence. Love as an attribute must not be detached from that sum of other moral perfections grounded in holiness. If there is sin in the world it must be dealt with in the light of the nature of God. It is the wondrous story of Grace that God both demands and provides the atonement in Christ that fellowship might be actual. But there is a realm which is not forced—man's will. If life has been a failure on the human plane, if proffered fellowship with God has been declined, there is no possibility of ultimate salvation and life will be a failure forever.

The general conception that one has of God will, of course, be reflected not only in the realm of morals or ethics but, in a larger way, will be the determining factor in any affirmations with reference to the realm of the transcendental. Discussion of such subjects as Heaven, Hell, Purgatory, Communion of Saints, etc., will proceed directly along the line of one's view as to the nature of God. If God is essentially love, the loving Father, as revealed in Jesus, then we must pass from the realm of dogmatics and rest more in the implicates of such a Fatherhood. If, however, there are other aspects of His dealings which are based on the unitary nature of His holiness, any statements as to the

future must be consistent with all those aspects. There are limitations under which God acts, limitations self-imposed but binding: the first is man's free will, and the second is sin. The steps of God in redemption move with perfect rhythm and in full consonance with that which is consistent with His Being. The Cross of Christ is His only answer to all that is past, present, or future. But whatever is predicated with reference to the possibility of salvation is spoken of the present and not the future. If the fact of personal immortality inheres in the nature of God, it is equally true that the personal attitude towards the full expression of Himself in Christ determines the future environment of the soul.

The book is commended for its vigor, freshness and candor. It is stimulating and convincing. The author writes not in an offensive, but persuasive way. His statements are cautious and reverent. It is an inquiry in a vital though very difficult region of thought. Whatever may be the conclusions of the author, the reader feels that a genuine bond of sympathy has been established and that the exchange of views has been earnest and helpful. But it is only in the light of the Person of Christ that the way becomes radiant for a personal existence with Him in that which is Beyond.

J. MCKEE ADAMS.

The Certainty of God. By Wilfrid J. Moulton, M.A., B.D., George H. Doran Company, New York City. 1923. 106 pp. \$1.50 net.

The attention is arrested by the title of the book. The reader is assured that in the certainty of God rest all other certainties, that apart from the postulate of a supreme Being, purposive and loving, the universe is a hopeless riddle, emanating from chance and subject only to the whimsicalities of fate or the erratic unfolding of blind force.

The certainty of God is not a mere correlate of the religious consciousness which expresses itself in the universal sense of dependence and the insistent longings for a fellowship projected on a plane above the human,—such aspects of the religious consciousness are themselves adequately explained only in the fact

of God as a certainty. Such institutions are resultants, and a cause sufficient to answer the needs must be assigned. The feeling of dependence,—which Schleiermacher declared to be the true nature of religion—is answered by the competency of the Independent to care for and include the individual in all activities of His gracious providences; the longing for fellowship,—since religion is an equation expressed in terms of personality,—is completely answered in that act of self-emptying by which He lifts man into perfect fellowship with Himself. While religion is more than dependence, it can never be more than fellowship. It is the latter which is the ultimate of His redemptive purposes, and the historical fulfillment of that unfolding plan in the Person and work of Christ constitutes not only the supreme revelation to man but the final word as to the certainty of God.

Arguments for the proofs of God's existence can hardly be confined to the objective sphere with any abiding sense of satisfaction. Proofs from reason, while they might be reasonable, do not yield that inner assurance which can come only by actual contact and fellowship. One can see God in the cosmic realm, in purposive intelligence made beautiful in the order and useful collocation of nature, and in that conscious realm,—the moral nature of man—which Kant so signally emphasized, but none could *know* God save through induction into the presence of the Unseen by the Son who revealed Him. Hence, in the certainty of God, Jesus occupies the central position.

The questions, Who is Jesus? What does He do?—are lifted out of the sphere of speculation and are grounded to the facts of experience in the realm of Grace. It is here that we urge that Jesus is like God, but more fundamentally, perhaps,—at least so far as the import of that revelation is concerned,—it is more to be urged that God is like Jesus—God manifest in the flesh—so that what we predicate with reference to the personality and work of the Son we shall also affirm with regard to the Father. This leads us into that realm of mystery—but none the less of fact—where, under the aspects of time and place, the unfolding of that redemptive purpose is consummated on Calvary where God was in Christ reconciling the world unto Himself.

Such recognition of Jesus as the keystone in that arch of the certainty of God, is to be expected of Principal Moulton but is none the less refreshing. It is by way of Him that we are brought into the Father's presence, and the heart never finds a more reasonable gratitude than when ascribing to Him the pre-eminence. In successive chapters the delineation of the Person, Words, Works of Jesus is drawn faithfully and splendidly. The cardinal doctrines of the faith are clearly set forth. The mind is instructed and the heart fed. The author does not dogmatize but, earnestly setting forth the facts of Jesus, finds in these the positive and complete answer that God is.

"I say, the acknowledgment of God in Christ

Accepted by thy reason, solves for thee

All questions in the earth and out of it."

J. MCKEE ADAMS.

The Authority of Jesus. By Rev. R. Winboul Harding, B.D. 1923. George H. Doran Co., New York. Pages 210. Price \$2.00

The writer seeks to find the difference between Jesus and other men. He finds it in the fact that he forgives sin like God and raises the dead like God. In other words his authority is not delegated as to a mere man, but he exercises the authority of God as his own authority (pp. 38, 208). The author dares to believe in miracles, even miracles over nature is natural. "Our Lord's identification of Himself with the Living Father is Monism" (p. 38). The book is stimulating and helpful.

A. T. ROBERTSON.

V. HOMILETICS.

Sermons for Juniors. By Thomas W. Dickert, M.A. 1923. Fleming H. Revell Co., New York. Pages 203. Price \$1.50 net.

The author of these fresh and helpful talks to children is Pastor of St. Stephens' Reformed Church of Reading, Pennsylvania. He has preached these sermons with fine results. They

are not sermons about children, but sermons to children. Bro. Dickert has shown the way for many a preacher who with aching heart has seen the juniors leave before church. We must win the children to Christ if we hope to win the world for Christ.

A. T. ROBERTSON.

The Highest Office—A Study of the Aims and Claims of the Christian Ministry. By Jeff D. Ray, Professor of Homiletics and Pastoral Theology in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. New York and Chicago. Fleming H. Revell Co. 1923.

The last two or three years have been unusually fruitful in homiletical literature. Among many excellent books that have appeared, this work by Dr. Ray takes high rank. The modesty and sincerity of the author are pleasing; the thought is fresh, suggestive, devout; and the style is in keeping with the spirit of the writer and his thought. It is hard to say anything really original on the subject of preaching, which has been the theme of innumerable papers, lectures and treatises by eminent preachers and teachers for hundreds of years. But the author of this volume has made his own approach to the subject and there is nothing hackneyed in his discussion of "The Highest Office." It will prove not only interesting but helpful to many preachers.

C. S. GARDNER.

VI. SOCIOLOGY.

Christianity and Social Science—A Challenge to the Church. By Charles A. Ellwood, Ph.D., LL.D., Professor of Sociology in the University of Missouri, etc., New York. The Macmillan Company. 1923.

In this book Prof. Ellwood undertakes to show that Religion and Social Science are not only not opposed to each other, but can and should find in each other great helps in the attainment of their ends, which in important respects coincide. The contributions of sociology to ethics and religion he states as "the prin-

ciple of socialization," "the principle of mutual service" and "the principle of good will or love." These are conditions of successful and profitable living together according to social science. It is obvious that Christianity is a powerful agency, many would say the most powerful agency, in bringing men to the actual practice of these principles of social living.

Prof. Ellwood, would sanction this statement in its most emphatic form. He says: "If we go back of historical Christianity to original Christianity, the religion of its founder, we have in essentials ready to our hands such a competently socializing religion, one which is consistent with the principles of social science." "It is surely right to say that his (Jesus') aim was to socialize the human heart in the highest sense." "Jesus died not as much to make men free or happy as to make men one—at one with God primarily, to be sure, but also at one with one another."

His discussion of these principles which are stressed by social science and which lie at the heart of Christianity takes up the larger half of the book, and is discriminating, illuminating and practically helpful. He recognizes the fact that the antagonism which has sometimes manifested itself between religious leaders and social scientists has been due to the anti-religious dogmatism of some scientists as well as to the anti-scientific dogmatism of some religious leaders.

C. S. GARDNER.

The Christian and His Money Problems. By Bert Wilson, Secretary, United Christian Missionary Society, etc. George H. Doran Company 1923.

"The thesis of this volume is that men should Christianize all the processes of money-making, money-saving and money-spending." The discussion of the first, money-making, is very brief—too brief to be really illuminating and practically helpful. It is fundamentally important. This the author recognizes; but he does little except to call attention to the fact that a man cannot create wealth without the co-operation of God and of society. The discussion of the other two processes, money-sav-

ing and money-spending, is in detail, and will doubtless be found helpful by many readers. No new light seems to be thrown on these questions, but the principle of stewardship is well developed, and good practical suggestions for the handling of church finances are given.

C. S. GARDNER.

VII. COMPARATIVE RELIGION AND MISSIONS.

Sundar Singh, the Lion-hearted Warrior. By E. Saunders, author of "A Child's Religion," and the Rev. Ethelred Judah, B. A., S. P. G. Missionary-in-charge of Patua and Muzaffarpur, Behar, etc. London. 1923. 96 pp.

Before he was thirty-four years of age several story volumes and studies and numerous articles in magazines had been written concerning this Hindu Christian "saint". Sadhu is the term for the "Holy Man" of India, who as often as not is a "fakir" in the American as well as in the Indian sense. But the term does stand for eagerness for freedom from the sins and materialism of ordinary human life. Sundar Singh has assumed this title and its role in a Christian application and gives himself with great devotion to preaching the Christ under difficult circumstances. Canon Streeter's serious and elaborate study of the man, with the collaboration of the Hindu Mr. Appasamy, was reviewed in our pages upon its appearance some two years ago. A more popular and somewhat less discriminating account of the Sadhu by Mrs. Parker had already appeared and continues in demand. The present small volume is adapted to young people and the other readers not very familiar with India, or with Missions.

It is written well and with a sympathetic appreciation of its subject which almost goes beyond reverence, verging on adoration. One cannot but feel that quite undue importance is attached to the wonder element in making up the narrative. The comparisons of Sundar with Jesus repel at least this reviewer's spirit. That the writers made no effort to view critically the

many stories given them is evident. One cannot study the Sadhu in the thoroughly appreciative books that have appeared to tell his story without seeing that he is almost wholly lacking in historic sense and without suspecting that he lacks the capacity for discriminating sharply between subjective and objective experiences.

It is very good indeed to have such "saints" in an all too sordid century and to have them portrayed before us. If this one can survive the adulation and advertisement he is getting, and the experiences of the worldwide tours on which he is being taken as well as he meets the hardships of missionary work in inhospitable Thibet and continue to grow in sainthood he will prove a great asset to our Christian faith.

W. O. CARVER.

VIII. EVANGELISM.

Pastor and Evangelist. By Rev. Chas. L. Goodell, D.D. George H. Doran, Publisher, N. Y. 1923. Price \$1.35 net.

This volume is along the same lines as the author's famous "Pastoral and Personal Evangelism", but sufficiently different to be of the deepest interest and greatest helpfulness to those who have studied the earlier lectures. As pastor of great churches in large cities, such as Providence, Boston and New York, Dr. Goodell has demonstrated the practicableness of the principles which he here commends to his brother ministers. All of the fourteen chapters are eminently worth while, but especially the first five; and of the latter, three are of special freshness and value—viz., "Evangelism for the Times"; "The Jesus Whom We Forget"; and "The Pastor and His Own Soul."

It is increasingly evident that no professional evangelists, but the pastors must be looked to as the principal means for the work of soul-winning; and to this end the reading and rereading of this arresting and suggestive volume will be a mighty stimulus.

P. T. HALE.

IX. THE MINISTER AND MUSIC.

Church Music. By Edmund S. Lorenz. Publisher. New York. 1923.

There is no short-coming in the intelligence of the average pastor and no gap in his education so freely confessed as on the subject with which this volume deals. Indeed, there is no good reason why we should have waited so long for such a book as this, unless it is that we had to wait for an author who could write with so large authority on church music. It is not strange that a music publisher so well known to thousands of churches should be chosen of a wise providence to "write unto the churches" the things concerning this primary and essential element in public worship. Mr. Lorenz has put our Christian communities under great obligation to him in this publication. Every chapter scintillates with interest for the preacher and every paragraph of this timely volume is as vital as the title itself.

Some years ago the author published "Practical Church Music" for the purpose of giving to ministers guidance to a more efficient understanding of this sadly neglected subject. It was that volume which prepared the way and created the demand for the later publication which is designed for use as a textbook in schools where young men are being trained for the Gospel ministry. A number of theological schools are now using his book and are, for the first time in history, giving young men who are preparing themselves for the pulpit an opportunity to get the basis of a musical education. In the Southern Baptist Theological Seminary this work is now in the regular course of study and students are eagerly taking advantage of the training in church music. But while it is edited with the text-book idea in mind it is none the less readable and valuable to the pastor who feels his musical limitations and desires to get a working knowledge of a matter so important in worship and so essential to success in religious services. Anyone who would doubt the practical importance of this book to the equipment of the preacher should read the Foreword by Dr. Cleland Boyd McAfee, Professor of Systematic Theology in McCormick Theological Seminary.

Church Music treats the subject under four divisions follow-

ing the introduction. The introduction deals mainly with the function of music in Christian worship and introduces the essentials to a proper appreciation of the same in pastoral thinking and planning. The first division of the book is broadly designated "The Philosophy of Musical Sounds." The physics of the subjects is sufficiently covered in this section to furnish enough of preliminary considerations to the burden of the writer's theme in the second and third divisions of his work, namely, "The Psychology of Music" and "The History of Church Music." Of course, there is room for some differences of opinion when it comes to the psychology of this subject, but the author's treatment of the reactions of music in the human emotions and the sensations of tone which the nervous system in man is capable of taking up, would alone make the volume well worth the preacher's time to ponder.

Part III is surely *multum in parvo* in the History of Church Music. What student of history would not delight in storing his mind with the concentrated essence of musical history found in these sixteen chapters? What a mine of homiletic material can be gathered out of these illuminating pages! to say nothing of the better understanding of the aim and value of church music in the worship of the people.

Part IV completes this handy volume in four chapters of valuable information about the pipe organ. For obvious reasons this book would not be complete in its educational value without due consideration of the instrument which for centuries has been developed, even as it was created, for Jehovah's praise. The description of its mechanical structure, its history and development are bound to increase the minister's interest in the instrument which plays such a large part in the services of the average church and which is yet so generally misunderstood. Preachers and organists can work better together when the preacher knows enough about the organ to restrain him from making impossible requests at times when the organist cannot "talk back." The final chapter with valuable hints and information about the purchase of a pipe organ will be cherished by pastors and music committees who will do buying less blindly when acquainted with these valuable suggestions. J. F. FRASER.

X. ESSAYS AND ADDRESSES.

Rubble and Rose-leaves. By F. W. Boreham. Abingdon Press, New York and Cincinnati. 1923. Price \$1.75 net.

This Australian writer has now an enviable place among the lovers of unusual and charming literature. Within a few years he has produced from his active mind, his sympathetic memory and keen insight, fourteen volumes made up of "essays or sermons or something of the kind." Though he disclaims that charge, and says that "he has merely set down a few wayward notions that have occurred to him in the course of his wanderings."

The titles of his books are most alluring; "A Bunch of Everlastings", "A Handful of Stars", a "Reel of Rainbow," "The Silver Shadow" etc.

GEO. B. EAGER.

Problems that Perplex. By J. W. G. Ward. George H. Doran Company. 1923. 213 pages. \$1.50 net.

This brilliant pastor of the New Court Congregational Church of London gives us in this volume the fruit of much clear thinking on these difficult life problems. He discusses in a lucid way such questions as Human Pain, Divine Indifference, Prosperity of the Wicked, Miracles, Personality, Prayer, The Bible, The Atonement and Immortality. His faith is as clear as sunlight and his great sympathetic heart is revealed in every message. It is a great book.

KYLE M. YATES.

Confronting Young Men with the Living Christ. By John R. Mott. Doran Company. 203 pages. 1923. \$1.50 net.

These eight addresses from Dr. Mott were delivered to the students of the land in a recent continent-wide tour. In them he has spoken directly to the hearts of men vigorous and compelling messages. Some of the most outstanding ones are "The Call to

Confront Men with the Living Christ"; "Why an Increasing Number of Young Men throughout the World Believe in Christ as Lord"; "An Easter Message"; and "How to Augment the Leadership of the Christian Forces." KYLE M. YATES.

Where Are We Going? By the Right Honourable David Lloyd George, O.M. P.C. M.P., British Prime Minister, 1916-1922. George H. Doran Company, N. Y. 1923. Pages 371.

The chapters in this vivid, challenging book represent the author's running comment on the European situation during the ten months preceding his visit to the United States. They show that in the period covered by them peace had gone back perceptibly and ominously. Of the years immediately succeeding the Great War up to the last, each year showed improvement over its predecessor. There seemed to be a return of reason and calm in the temper of the warring nations. It was said of the last meeting of the assembly succeeding the Cannes Conference that it had "broken up under blue skies and a serene firmament." The words when used were met with cheering approval, but if used to-day they would be greeted with scoffing laughter. The past year has been one of growing gloom and menace. The international temper is distinctly worse all around. This, the author proceeds to show in detail, is the great peril of the present and hence he raises the question "Where Are We Going?" in order to bring home to us the vital and practical questions. What can we do about it? Can anything be done to avert the threatened catastrophe?

The reviewer calls special attention to what he says in his appeals to Christians and the churches. You can only redeem mankind by appealing to its nobler instincts. The churches alone can arouse the higher impulses of our nature. That is where their task comes in. Europe is a seething cauldron of international hates with powerful men in command of the fuel stores feeding the flames and stoking the fires. Can nothing be done? If it can, let it be done in time. Even in a continent nominally Christian the churches are not impotent. Peace is

only possible where you introduce into the attitude of nations toward each other principles which govern the demeanor of decent people towards their neighbors.

It is the supreme duty of the churches to teach nations to understand that the moral law is just as applicable to them in their corporate capacity as it is to the individuals who compose them; to teach them that hatred is just as unseemly between nations as it is between individuals, and far more dangerous. Good will must be cultivated between nations—must be ingenerated in every way, in schools, in the press, in sermons, in classes.

The real danger of the moment is lest the League of Nations should become a mere make-believe, whilst the same old intrigues, the same old schemes, the same old international greed and hatred should be working their will freely outside. Why? For lack of a public opinion in recalcitrant countries to bring pressure to bear on their respective governments. The churches alone can remedy this. There ought to be an international movement of all the churches, Catholic and Protestant, to make their action effective. The tasks awaiting religion to-day in the sphere of government are even greater than those of the past—emancipation of the worker from the tyrannies of economic greed, the saving of the nations from the curse of alcohol, and the spreading of the angels' message heard on the hills of Bethlehem until the obdurate heart of man re-echo it: "Peace on earth and good will amongst men."

Chapters that will have wide reading, if they do not always produce agreement, are those on: Europe Still Arming. Is the League of Nations a Success? The Treaty of Versailles and Its Critics. What is France After? (3 chapters). Mr. Hughes' New Haven Speech. French Schemes (dealing with Loucheur and Stinnes, German workers in Bondage, etc). The British Elections (Dangers of England's Electoral System—Labour's Prospects, etc.). Palestine and the Jews. The Treaty of Lausanne (Scathing, "A Milestone not a Terminus"), and Prohibition.

Of the Jews he says in endorsing the plea of the Zionist Association to the League of Nations: "There are fourteen millions of Jews in the world. They belong to a race which for 1900

years has been subject to proscription, pillage, massacre and the torments of endless derision—a race that has endured persecution, which for the variety of torture inflicted on its victims, for the length of time it has lasted, and for the fortitude and patience with which it has been suffered, is without a parable in the history of any other people. Should not those who long for it be able to find refuge in the land of their fathers made holy by the splendor or their genius, the consecration of their lives and the inspiration of their message to mankind?"

GEO. B. EAGER.

XI. FICTION.

The Last of The Viking's. By Johan Bojer. Illustrated by Sigurd Skow. 12 mo., 302 pages. The Century Co., New York. 1923. \$2.00 net.

This powerful story by the great Norwegian novelist is very timely just as so many American's have acquired a new and vivid interest in Scandinavian life. The visit of a large number of our Baptist friends to the great World Alliance in Stockholm, and the fascinating side trips in the two beautiful Norse countries should make this story of real interest.

The author is known and highly esteemed by a critical reading public in England, and several of his books have been translated and widely circulated. It is said that "The Last of the Vikings" is the first to be translated for an American constituency. It can well be classed with Hamsun's "Growth of the Soil," as indicating the high tide of Scandinavian fiction in our time.

One is an epic of the Sea,—the other an epic of the farm. An English critic says, "The greatness of the book lies in its profound humanity."

The illustrations are done by the Norwegian American artist Sigurd Skow, who went back to his native land to get into deeper sympathy with the scenes he depicts. The translation by Jessie Muir is pronounced to be admirable.

GEO. B. EAGER.

The Gaspards of Pine Croft. By Ralph Conner. George H. Doran Company, New York. 1923. \$2.00 net.

Of this "romance of the Windemere," British Columbia, George H. Doran, publisher of Ralph Conner's novels from the days of *Black Rock* down, says in a personal letter to the Review Editor, "It seems to me that this one is quite the best and most interesting he has done." After reading the book from beginning to end the reviewer finds good reason for agreeing with him. Paul, the leading character, rivals in interest and vigorous sweetness Gwen of "*The Sky Pilot*," and throughout the whole book there is the winning display of the clean red blooded spirit that has always characterized Ralph Conner's work.

Owing to some great and disturbing personal problems it is conceded that the work of Ralph Conner during and since the war has suffered by comparison with his most captivating earlier books; but in this book, it may well be claimed, he has achieved a great comeback, and earned the right again to a place among the writers of the first grade fiction of to-day.

GEO. B. EAGER.

XII. LECTURES.

The Church and the Ministry in the Early Centuries. By the late Principal Thomas M. Lindsay, D.D., United Free Church College, Glasgow. 1923. George H. Doran Co., New York. Pages 398.

This handsome volume by Dr. Lindsay is sure to attract attention. Anything from his pen commands respect. We have here the eighteenth series of the Cunningham Lectures. The Lectures treat "The New Testament Conception of the Church of Christ," "A Christian Church in Apostolic Times," "The Prophetic Ministry of the Primitive Church," "The Church of the First Century Creating Its Ministry," "The Church of the Second and Third Centuries Changing Their Ministry," "The Fall of the Prophetic Ministry and the Conservative Revolt," "Ministry Changing to Priesthood," "The Roman State Re-

ligion and its Effects on the Organization of the Churches." And then there is an appendix with a careful discussion of the controversy over the relation between presbyter and bishop. One can see at once what a challenging bill of fare is here presented. Ecclesiastical problems bristle at every turn and readers will not always agree with Dr. Lindsay. But they will be grateful for the full and fair way in which he presents the case in hand.

A. T. ROBERTSON.

XIII. MISCELLANEOUS.

Classics of the Soul's Quest. By Rev. R. E Welsh, M A., D.D., Professor of Apologetics and Church History, Presbyterian College, McGill University, Montreal. 1923. George H. Doran Co., New York. Second Edition. Pages 342. Price \$2.00.

Dr. Welsh has done a real service in these lectures on Augustine, Dante, Tauler, Thomas a Kempis, Bunyan, Law, Tolstoi, Marcus Aurelius and Rabindranath Tagore. It is a varied group whose yearnings after God are discussed with sympathy and skill. Dr. Welsh has not only read widely, but has pondered much and long over the problems of the soul. He knows the hunger of the human heart after fellowship with God. The book will have a wide appeal to people of real religious culture.

A. T. ROBERTSON.

Byways in Early Christian Literature. Studies in the Uncanonical Gospels and Acts. The Kerr Lectures, Glasgow. By Adam Tyfe Findlay, D. D. 1923. Charles Scribner's Sons. Pages 354. Price \$3.00.

There is a fascination in the Apocryphal Gospels and Acts in spite of the silly legends that mar them. Dr. Findlay threads his way through a mass of rubbish and picks out some wheat from the chaff. It is worth doing and it is worth knowing and Dr. Findlay is a helpful and able guide.

A. T. ROBERTSON.

The Lesson Handbook for 1924. By Henry H. Meyer. Methodist Book Concern, New York and Cincinnati. Pages 144. Price 35 cents.

The lessons for the first half of the year are an outline of Old Testament History. For the second half they are devoted to the Life of Christ. Mr. Meyer's comments are very brief, but are sensible and pertinent in the main. The book is small enough for carrying in the pocket. A. T. ROBERTSON.

Rome and the World To-day. By Herbert S. Hadley, Professor of Law, University of Colorado, Former Attorney General and Governor of the State of Missouri. Second and Revised Edition. G. P. Putnam's Sons, New York and London. 1923.

Governor Hadley's bold and independent manner of handling an old subject has made it startlingly new to many readers and it is not surprising that a new edition of his book is called for. Though writing on the Rome of Augustus Caesar, he seems to be arguing on contemporary problems. He shows that the fall of Rome came largely through a paralysis induced by socialistic laws. He writes with a mastery of facts involved and a literary style that compel the interest both of the scholar and the man of the street. The book is well worth the attention of preachers. GEO. B. EAGER.

How to Produce Plays and Pageants. By Mary M. Russell. George H. Doran and Co., Publishers. New York. 1923.

This is a valuable and timely contribution to a department that has grown in interest amazingly during the past few years. Never before in our country has there been so general and widespread interest in Pageantry and the Drama outside the regular commercialized theatricals. Miss Russell notes that groups of persons who are interested in drama as an art rather than simply as amusement have banded themselves together in an effort to encourage artistic and worthwhile productions, and give amateurs the chance to develop esthetic and creative ability.

The author is well and most favorably known by her Dramatized Missionary and Bible Stories, and is the Instructor in Story-Telling and Dramatization in the Community Schools of Religious Education in Boston.

This book is an ideal guide for schools and young people's leaders, and is heartily commended by the Baptist W. M. U. Training School, Louisville, Ky. MRS. GEO. B. EAGER.

What We Believe. By Franklin N. Parker, D.D., Lamar and Barton, Nashville. 1923. 144 pp. 75 cents net.

This little volume was written by Professor Parker in response to a request from the Epworth League for a Standard Reading and Study Course Text. The language is non-technical. The subject matter is treated positively and not with a view to controversy. As such it constitutes an exposition of Christian doctrines as held by the Methodist Episcopal Church, South,—especially the doctrines growing out of the statements in the Apostles' Creed. The order of the book is based on the Creed, but in addition contains Scripture passages bearing on the topic, a prayer, and a suggestive list of questions for review. The work is well done and will doubtless be received with favor in the circle for which it was intended. J. MCKEE ADAMS.

To Start the Day. A Thought, A Verse and a Song. By John Timothy Stone. Pastor, Fourth Presbyterian Church, Chicago, Ill. Author of "Recruiting for Christ," etc. Fleming H. Revell Co., New York, Chicago, 1923. 194 pp.. \$1.50 net.

As the title indicates this is another "book of devotion and daily readings." It is one, too, which, if used aright, will help "to start the day in the right way." Like Jowett's "Book of Daily Meditations" and kindred volumes, it has a key-thought for every day in the year supplemented and reinforced by a quotation from the Bible and in addition an appropriate verse from some Christian hymn. We can't have too many good books

of this kind. The old ones grow familiar and some grow tired of them after a while, and there is room, and, in many cases craving, for something new. The author well says, "The over-rush and restlessness of our day have often taken from us in actual habit the quiet moments of poise and restraint afforded by the 'morning watch' and 'family worship,' and some help like this is needed to focus the mind and attune the heart aright, and thus enable us to begin the day with such a sense of God and in such a spirit as we should aim to spend all its hours."

GEO. B. EAGER.

India Inklings. By Margaret T. Applegarth, George H. Doran Co., New York. 170 pages. 1923. Price \$1.50 net.

"Little drops of ink, little lines of pen,
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A delightful story for little folks of life and mission work in India. Such stories as "Church Bell Billy Turns into a Book-seller," or "How Grandfather Ate His Relatives", or "My Bonnie Lies Over the Ocean" are highly interesting to children, especially when illustrated by the author in her own inimitable way.

MARGARET SHARP YATES.

Let's Play. By Edna Geister. George H. Doran Co., New York. 152 pages. Price \$1.25 net.

This book is to help those far-seeing mothers and leaders who recognize the infinite good that can come to children from wisely directed and healthful play. The games are suitable for the home group, for the schoolroom, for the parties,—large or small, indoor and out, in the home, the church, the school and the Community House. Altogether it is a delightful and original addition to Miss Geister's notable series of books on recreation.

MARGARET SHARP YATES.

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